THE HINDOO PATRIOT

With which is incorporated the Indian Field.

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THE WEEK.

MONDAY, 8TH OCTOBER.

WE [illegible] that the Secretary of State has assented to the recommendation of the Government of India that ten Uncovenanted Officers in the Non-Regulation districts of Bengal and the North-West, and one in the Berars, should be declared eligible for appointment as Assistant-Commissioners, in case suitable opportunities should occur. They are all Europeans. Is the Parliamentary statute as regards the promotion of uncovenanted native officers to the Civil Service to remain a dead letter!

COMPLAINTS HAVE recently been made of obstructiveness on the part of the Telegraph Department in the matter of the prompt despatch of Press messages: exhibited for instance in the refusal of a message unless written on a regular Telegraph Form, and also in the return of a message exceeding 200 words in length. The Telegraph Department, we are told, invites the public to use its own forms for the convenience of all concerned, and issues the forms gratis, but it is a rule of the Department that no message shall ever be refused on the ground of its being written on other paper. This rule, we how ever fear, is more honored in the breach than in the observance thereof. With regard to the second complaint we are assured that the rule referred to is only enforced at busy times or in cases in which it is necessary for the public convenience.

THE LAST Annual Report of the Andaman and Nicobar Islands contains some interesting facts. The following return shews the occupation and calling of the ticket-holders:

Nature of employment	Total	Nature of employments	Total
Bamboo and bullee sellers ...	10	Grocers ...	6
Barbers ...	12	Mehters ...	5
Bhisties ...	3	Milk-sellers ...	65
Blacksmiths ...	8	Miscellaneous ...	10
Boot and shoe makers...	5	Parched gram sellers ...	5
Bunnias ...	18	Pan (betel-leaf) sellers	4
Bhutchers ...	...	Pedlers ...	3
Carpenters ...	7	Potters ...	4
Charcoal-burners ...	2	Retailers ...	8
Cloth-sellers ...	13	Servants ...	147
Confectioners ...	11	Shopkeepers ...	30
Coolies ...	5	Tailors ...	6
Cultivators ...	169	Tinners ...	2
Dhobies ...	20	Tobacco-sellers ...	6
Dyers ...	1	Under punishment ...	2
Fishermen ...	35	Vegetable sellers ...	10
Fowl-keepers ...	22	Women supported by their husbands ...	500
Garden contractors ...	1		
General dealers ...	5	Total ..	1,621
Goldsmiths ...	2		

The Andaman and Nicobar Islands bid fair soon to become a flourishing colony.

THE AVERAGE annual cost of each convict in the Andaman and Nicobar Islands is shewn in the following comparative statement:

	1874-75. Rs.	A.	P.	1875-76. Rs.	A.	P.
Rations	52	13	6	50	0	3
Fixed establishment ...	27	6	6	26	3	5
Police guards &c.	36	0	11	37	7	7
Hospital charges	5	5	0	6	13	11
Clothing	4	6	5	4	6	0
Contingencies	14	1	12	18	7	4
Total ...	140	11	6	143	7	1

WE ARE sorry to note that syphilitic disease has appeared among the aborigines of the Andaman and Nicobar Islands. The Superintendent writes:

"In making a careful enquiry into the subject, the Officer in charge of the Home ascertained from the Andamanese that the disease had been known to them during the past three or four years. He also learnt that, although they deem chastity a virtue, it is by no means rare for some of them to form improper connections; but in this they assert they do not differ from the tribes of the other Islands.

It is thus very apparent that the opinion hitherto prevalent regarding these people, that they are free from any taint of immorality, is entirely unfounded; and it is fortunate that the facts above recorded have been brought to notice at this comparatively early stage before the disease had spread to a greater extent. Every endeavour is being made to discover any other cases, and all necessary precautions are being observed with a view to prevent the disease affecting those at present free from its taint."

Has the disease been carried from a "civilized" land?

BABU NISIKANT CHATTERJEA, lately a student at Leipsic University, has been appointed Professor of Sanskrit, Hindustani, and Bengali, at St. Petersburg. So the Bengali is valued even in Russia.

A WEALTHY Burman, residing in Rangoon, has had a colossal brazen image of Gaudama in a sitting posture made at Mandalay and brought to Rangoon, where it sits in a car in front of his house. It cost Rs.2,000, and is to be presented to the Kya or Thein, a Burmese prayer-house.

A CORRESPONDENT of a Native contemporary at Broach states that at a meeting of leading merchants held there on the 12th instant, it was resolved to prohibit the export of grain, cotton seed, &c., to other parts of India under penalty of a fine of one rupee over every hundred rupees worth of such goods. Oil merchants were [illegible]d at the same meeting to dispose of their stocks within eight days' time by export, at the close of which period purchase and despatch of oil were alike forbidden. A list was then circulated for contributions towards establishing a market for the sale of grain to the poor at reduced rates, ending in the collection of Rs. 20,000, for that purpose. This is self-help.

TUESDAY, 9TH OCTOBER.

THE MADRAS TIMES gives currency to the following story of oppression in the collection of the land tax at this time of distress: "In six villages in the Chingleput district, distraint has taken place, and the few cattle which the drought had left the tax collector has seized. In five other villages notices have been posted, stating that, on the 2nd, 3rd, and 5th proximo, that is next Tuesday, Wednesday and Friday, cattle, utensils, doors of houses, &c., will be seized and sold. This, too, notwithstanding that the people asked for time, and promised to pay by instalments in December and February." We trust Government will at once put a stop to this skinning of the skinned.

DR. FLEMING gives in the Berlin *Klinische Wochenschrift*, the results of his experience of forty cases of sciatica by means of the sand-bath. The patent is placed in a kind of trough, and the affected limb is surrounded by sand, at a temperature of 100. Fahr. or more, for half an hour; after this a warm water-bath is administered. Recovery is stated to take place, upon the average, after twenty-four sand-baths.

IT WAS rumoured that Osman Pacha was none other than Marshal Bazaine, but America now claims him as her child. The *Times'* correspondent at Philadelphia states that several correspondents in American papers declare that Osman Pacha is an American, no other than R. Clay Crawford, who served as a Colonel in the American Civil War, next entered the Egyptian Army, and subsequently the Turkish service.

AN ATTEMPT to extract an opinion from Prince Bismarck on the position of the hostile armies in the war, resulted in the Prince making the following oracular reply:—"I find that each army is beaten to the extent that it merits."

THE LATEST information shows that the exports of grain from Calcutta and Burma to Madras have fallen to 2,500 tons daily. The Calcutta shippers are said to be uncertain whether further supplies will be required after the present stocks are worked off, and consequently the trade is depressed. Very little is being sent to Madras from the West by the G. I. P. and Madras Railways, and very little is carried to north-west districts from Madras. In regard to the G. I. P. Railway, as already mentioned, the tide of trade has turned, and all along the line the flow is northward towards Agra and Mirat. It is believed that prices in the North West are higher than a correct trade forecast would justify, which may be attributed some-what to panic, but for the present, at all events, the effect, in diverting grain from the stations east of Raichor, is important. On the other hand, in the Ceded Districts, which are affected, prices have fallen. The new local stocks are coming into the market, and the old stocks are probably being brought out. Out of 50,000 tons brought into Madras during the three weeks ending 29th September, the Railways carried inland only 27,000 tons, and as imports have subsequently accumulated, and carrying power has not increased, there must be a considerable supply still awaiting removal from Madras.

THE GOVERNMENT OF INDIA thus modifies the 55 years' rule:

"As some misapprehension appears to exist on the part of officers in the Forest Department, and perhaps in other branches of the Government service, on the subject of the rule regarding the compulsory retirement of uncovenanted officers after the age of 55 years, His Honor the President in Council thinks it desirable to state that not only does Section 56 of the Civil Pension Code not require the compulsory retirement of any efficient officer of whatever age, but that though the Section authorizes the local authorities at their discretion to presume that an officer is inefficient at the age of 55 years conditionally, and at 60 years of age absolutely, yet the whole tenor of the rules is that such presumption shall be exercised with careful consideration both for the individual who would suffer by being deprived of his appointment while capable of discharging its duties, and for the finances of the country which would suffer were officers still efficient prematurely thrown upon the pension list."

Mr. J. B. Roberts' case was a notable illustration in point. If he had been compelled to retire, as he would have been but for the accident of Mr. Eden's accession to Belvedere at the nick of time, what an injustice would have been done to a worthy and devoted public servant, not to mention the wrong to the public service!

IT IS stated that the new Town Hall at Manchester cost a million of money.

THE QUEEN declined to attend the inauguration of the Manchester Town Hall, and the Bishop of Manchester thus held forth against Her Majesty: "It might not be necessary to-day," he said, "to appeal to the sentiment of loyalty in this country, but it might be necessary to do so hereafter, and if such an occasion ever came, he thought the Queen would regret the day when she withheld her gracious presence from among the citizens of Manchester." In England such utterances are not considered incompatible with loyalty.

WEDNESDAY, 10TH OCTOBER.

AN EARLY and severe winter is expected on the Lower Danube this year. The storks have already commenced their migration southwards.

EVEN the Premier of England is not above official rules. It is affirmed that, up to the close of the last financial year, or March 31 last, he received double salary. A claim we read was put forward either for Lord Beaconsfield or by him for his salary as Lord Privy Seal for the quarter ending June 30, that this claim was objected to by the Paymaster-General, and the objection sustained by the Treasury.

A CURIOUS annual ceremony was lately performed in Dartmoor. It goes by the name of "Ye Fyshinge Feaste" (the spelling is a cardinal point) and was instituted to celebrate Sir Francis Drake's feat of supplying Plymouth with pure water from the river Mew, by means of a leat or watercourse carried across the moor. The Mayor and Corporation and their invited guests meet on these occasions at the Head Weir under Sheepstor, and silver goblet filled with water from the leat is passed from hand to hand, each person drinking, or appearing to drink and repeating, "To the pious memory of Sir Francis Drake." After this, is a measure of prudence, or perhaps as a penance for the sin of water-drinking, another goblet filled with wine is passed round in like manner to the burden of "May the descendants of him who brought us water never want wine." This is followed by a banquet, at which trout, netted in the leat, are served up. This year the ceremony was graced by the presence of the President of the British Association.

THE DIVINITY Halls of Scotland are much exercised about the morals and habits of their students, on account of a statement in an article in *Macmillan's Magazine* to the effect that "the tows where they are collected for spiritual culture they defile more scandalously than any other class which makes no pretensions to spiritual culture." If this is not a misprint, it is, indeed, a grave charge.

THE FOLLOWING occurs in a letter of Dr. Duff on the duty of the English nation to contribute in aid of Indian Famine Relief:

"Among the contributors are happily included members of the Royal Family. But with all my unfeigned esteem and reverence, in common with every loyal British subject, for our admirable and gracious model sovereign, Queen Victoria, I unreservedly but humbly confess to a feeling of disappointment at the relative smallness of her donation. As Empress of India, methinks that her donation ought to have been the largest of all individual contributions and instead of £5,00. it ought to have been at least £5,000. Then would others at home of colossal incomes be encouraged and constrained to follow proportionally such an example. And sure am I that the people of India, who are lynx-eyed in such matters, would duly appreciate and gratefully remember the largeness and effect of such imperial munificence. But perhaps her gracious Majesty may have made her donation in ignorance at the time of the incalculable extent and magnitude of the famine and death-smitten territory."

"Ruffler" in *Vanity Fair* roundly condemns the above.

WE HAVE much pleasure in publishing the following correction of the *Madras Mail* of its original report on mortality in Mysore:

"The mortality from famine which had been rapidly increasing till that visit, reached its culminating point in the first ten days of September, and then fell suddenly to scarcely more than half its previous figures. There is no diminution in relief either labor or food is provided for every applicant, and no one is turned away. About 10,000 people have now been placed on relief works in and round Bangalore, and 7,000 of these are on the State Railway. The improvement in the health and condition and spirits of these people has, we are assured, been noticed by every observer. The mortality in Bangalore is still very high, but it has no connection with the relief works. The people who die of disease and starvation in the rainy nights, are those who have crawled into the city, in the hope of bettering themselves, and who succumb before they can be relieved by the relief officers."

RAIN telegrams, dated the 7th, show that good rain has fallen in Rajputana, at Patna, and also throughout the North-West and Oudh, varying in quantity from seven-tenths of an inch at Lucknow to three inches at Agra. Prospects are so much improved in the North West by recent rainfall that the scheme of Railway that had been devised for Relief Works has been abandoned.

WE ARE INFORMED that the Government instructions, though sufficiently clear on the subject of the method of paying Sunday wages, have been somewhat, misunderstood by a portion of the press. It is pointed out that article sixteen of the Madras Government instructions orders that the Sunday wages are to be distributed over the other days of the week. Reasons for this were, it is stated, firstly that if payments were actually made on Sundays, it took away from the establishments their holiday and prevented them from doing their weekly bazar, thereby enhancing cost of provisions, and secondly, that if two days' payments were made on Sundays, it was found that numbers of people came on to the muster roll merely for that day. The system of distribution of Sunday's wages over the other six days of the week, which was adopted in Bombay, obviates these difficulties.

THURSDAY 11TH OCTOBER.

WE ARE requested to draw the attention of the Magistrate and Road Cess Committee of Nuddea to the deplorable condition of the kucha road passing through Dhurmdah, Billagram, and other villages. The road is a feeder of the trunk road, which connects Krishnagar with Moorshedabad, and its present condition, our correspondent says, is a disgrace to the district authorities. Owing to the rains it has become an elongated puddle.

WITH REFERENCE to our notice of the steps taken by the local Government to ensure the appointment of graduates of the Civil Engineering College to the engineering staff of the Road Cess Committees, a correspondent suggests that a return be called for of all employes under the Road Cess Committees, shewing their qualifications for the posts they hold, and that in the case of those, who do not hold any professional certificate, they be ordered to pass an examination according to their rank within a reasonable time, and that those who may fail in the examination be required to make room for passed men. He further suggests that all vacancies in the Road Cess Department be advertised for public competition, and that selection be made by the Committee and not by the Chairman alone.

A CORRESPONDENT from Simrah in Bhaugulpore writes that a famine meeting was held there lately, at which men in the humblest stations of life came forward to subscribe their mite with the utmost alacrity.

INTELLIGENCE from Quetta dated the 8th instant states that every thing is going on there quietly and satisfactorily as usual. A Kafila of 44 camels passed through Quetta a day or two ago *en route* to Kurachi, and a great deal of traffic passes continually through the Bolan Pass.

THE FOLLOWING is a statement of the cash balances of the Government of India for the month of August:

	1875. Rs.	1876. Rs.	1877. Rs.
Govt. of India ...	3,45,23,509	3,24,49,207	1,85,42,079
Bengal ...	1,82,95,065	1,65,43,074	90,85,098
Assam ...	34,08,014	31,32,282	20,06,834
British Burmah..	35,66,282	30,75,220	34,67,724
N.-W. Provinces.	2,23,12,615	2,24,97,408	2,23,21,352
Oudh ...	65,99,579	60,08,393	53,70,730
Punjab ...	1,27,53,687	1,34,29,955	1,11,41,518
Bombay ...	1,73,47,775	2,41,21,737	2,49,02,019
Central Provinces	46,74,522	45,51,973	53,17,372
Madras ...	2,53,92,874	1,66,74,327	1,69,12,859
Total ...	14,88,73,922	13,64,83,576	11,90,67,575

THE FOLLOWING statement shews the outturn of opium revenue:

Presidency.	Seven sales of Bengal Opium and six month's duty on Malwa Opium. Estimate. Rs.	Actual. Rs
Bengal	32144000	35031705
Bombay	12959000	13984250
Total	45103000	49015955

THE FOLLOWING is from our Meerut correspondent, dated the 7th instant:

I have the pleasure to state that on enquiry I have learnt that the rain of Friday last was general throughout the Meerut District and as far as Etwah down, and in the Punjab as far as Loodiana. It continued to drizzle whole of yesterday without any interruption, and even this morning, the sky looks gloomy with occasional flashes of lightning. The heart of the agricultural people is leaping with joy at the prospect of reaping golden harvest in the Winter. This drizzling I have heard is more beneficial to the soil than an hour or two of heavy showers. As I anticipated the prices of wheat and grain have gone down to a considerable extent. Yesterday wheat sold 14 to 15 seers a rupee and gram 16 to 17 seers a rupee. It is expected that prices will give way still further to-day, and if I do not mistake you will hear within a fortnight that all staple articles of food have obtained their normal rates. From this sudden revolution in the grain market caused by the present rain you may easily conjecture that there never was nor there is an insufficient stock of grain in Upper India. If what I learn is correct the stock of grain now in the hands of the *Buneahs* is quite sufficient to feed the entire people for more than a year. The recent high prices are simply to be attributed to the combination of that blood-sucking class—the *Buneahs* who at the failure of the kharif crop and at the prospect of the total failure of the *Rabi* for want of rains raised the prices of staple articles of food to abnormal and exorbitant rates. Now the rain has set in fairly and you will see that prices of food will gradually decline every day. Thus we are saved after all by divine interposition, from the jaws of a ghastly famine, which was only a few days ago threatening us with all its terrors.

THE FOLLOWING are the Madras rain reports: Bellary average fall 1·68 inch; Kurnool 1·86 inch; Cuddapah 2·56 inches. Heavy rain general in Nellore; over 1 inch in Nellore taluq; but none in other taluqs. In North Arcott the average is 1·25 inch. In Chingleput there has been a slight shower in one station but none elsewhere. In Madras 8·7 of an inch; South Arcot average 1·92 inch; Salem 2·89 inches; Coimbatore 1·89 inch. Trichinopoly 2 inches Tanjore 1·53 inch; Madura 1·66 inch; in Tinnevelly good general rain has fallen except in two taluqs—and in the Nilgirries 1·41 inch. In the Godavari there has been good general rain; also in Kistna; average 2·33. The crops throughout the presidency are generally thriving. The above figures give the average fall in inches at all Stations throughout the district.

FROM the 5th to the 9th instant excellent rain fell throughout Northern and Central India from Nagpur in the South to Jhelum in the North, and from Hurdui in Oudh and Patna in the East to Ajmir and Gujerat in the West rainfall gauges from two to ten inches everywhere and is not yet finished and extends throughout Oudh, North-West Provinces, Behar Central Provinces, Berar, Gujrat, Rajputana, Central India and the Punjab. The autumn crops where surviving and especially irrigated crops will benefit greatly and pasturage will soon be abundant, spring crops sowings are safe. Emigrants from the threatened tracts are already returning home and agriculture is active everywhere. Prices are falling everywhere. At Agra wheat is twelve seers. The heaviest rainfall has been at Hurdui 10·7 inches and half an inch at Bhurtpore; seven at Durbunga, Bareilly, Moradabad, Neemuch and elsewhere.

FRIDAY, 12TH OCTOBER.

FROM the district reports in the last *Calcutta Gazette*, we see that rain was wanted in all parts of the Burdwan division, and urgently needed in some districts, for the late rice. In the Jessore and Moorshedabad districts of the Presidency Division also rain was required for the standing crops, which have suffered somewhat severely in parts. In the Rajshahye and Cooch Behar divisions, the crops are flourishing. In the Dacca and Chittagong divisions, too, prospects are reported generally favourable. The reports from the Patna districts are up to the 6th, and much more hopeful than those of the previous week. Later telegrams have informed us of a plentiful rainfall in this division, and we may now anticipate a fair outturn. In the Shahabad district, "canal irrigation is being pushed on; water is being eagerly taken." Rain was generally much wanted in Orissa and Chota Nagpore. The wave-stricken tracts of Backergunge continue to improve. Food, though very dear, is procurable everywhere. The importation of rice continues to flow in steadily. This importation is a novel phenomenon in Backergunge, which hitherto has been an export district, and has been caused chiefly by the high prices prevailing in Calcutta and other places, which have induced traders to deplete this district of its ordinary stocks to an unprecedented extent. Rice continues to be abnormally dear, and this is causing some pinching among the poorer classes, who do not get so much to eat as is usual with them. The food-supply appears to be sufficient for local demands, and the *aman* crop is very favorable.

A PROPOSAL is now under the consideration of Government to curtail the work of the Postal Department on Sundays throughout India. It is not intended, of course, to interfere with the forwarding of mails in transit; but it is likely that the reduction of Sunday work may be effected by ceasing the registration of letters and the reception and despatch of Banghy parcels—and also by allowing only one delivery on Sunday.

WE HEAR that the Persian Consul-General at Bombay has recently visited Mandalay, and has concluded on behalf of the Shah of Persia a treaty of Amity between Persia and Burmah. The following are the articles of the treaty:—(1) Friendship between the two countries. (2) subject of both countries to be treated as if they were the respective subjects of each. (3) Traders in either country to pay usual duties on goods. (4) Subjects of both countries to be amenable to the laws of the country in which they reside. (5) Mutual appointment of Consul. (6) Treaty to be ratified within one year and to be in force for ten years.

THE PIONEER does not agree with us that the *Indian Tribune* deserves thanks and not censure for calling attention to the Etawa case, inasmuch as the High Court did actually enhance the sweeper's sentence. The *Pi* says: "But the High Court called for the record of the case on its own motion, before it was asked about the matter by Government." Now, what is the real truth of the matter? The High Court reported that "on seeing the account as published in the *Statesman and the Friend of India* of the 7th August 1877, the Court enquired &c.," and the account published in the *Statesman* and the *Friend of India* was copied from the *Tribune*. So if the *Tribune* had not noticed the affair, the High Court would have had no opportunity to do justice in the case. And yet the *Pi* exclaims—"when may we hope to see a native paper dealing impartially with a row in which a European is concerned?" May we ask when will the *Pi* learn to tell the whole truth?

THE SAME PAPER cannot have even the decency of keeping quiet about the dead. It notices in this flippant tone the Viceroy's letter of condolence to Babu Govindchunder Dutt:

But let us do full justice even to the native Press. It is very prompt to notice little acts of courtesy by high authorities. Lord Lytton caused a letter to be written recently to Baboo Gobind Chunder Dutt condoling with him on the loss of his daughter Miss Toru Dutt who has been known as a poet in her way. The *Patriot* which is so whimsically incapable of seeing the Etwah incident in a right light is deeply touched by the Viceroy's graceful act. "It is even such small things that draw the hearts of a people to their ruler." Quite true. And it would be also true, if the *Patriot* had gone on to point this out that Englishmen are often as dull to the merits of graceful touches in Government, as natives of India are to those of substantial justice.

What is bred in the bone cannot come out of the flesh.

THE OTHER day Mr. Eden called this country the land of jealousies, and jealousies we must confess have increased in Bengal since the demoralizing rule of the past few years. Here is a case in point. It is notorious that the Mahomedan community of Calcutta are divided into two sections, and the organ of one section thus falls foul of a leading representative of the other. The *Urdu Guide* has the following about Moulvi Abdul Lutief:

"The daily papers report that Moulvie Abdool Lutif has been relieved by Mr. Dickens at the Presidency Magistracy with a heavy file of arrears for which Mr. Dickens has been obliged to forego his holidays. How the Moulvie managed to accumulate such heavy arrears is past conception. If we are to place reliance upon information which has reached us from time to time it was his habit to grant several postponements before final disposal of a case while he was at Alipore. The lawyers practising in his Court were benefited by these postponements, but poor suitors had no end of trouble. We are further told that while at Alipore this Deputy Magistrate not unfrequently made headache the pretext for not recording statements and depositions with his own hands. We believe a report on this subject also is pending before Government. We are exceedingly aggrieved to write in this style, especially of one who belongs to our own creed, but we have a public duty to discharge. The work of this officer presents a sad contrast to that of Mr. Amir Ali and the cause is attributable to education. In fact the fuss which the Moulvie is in the habit of making on all occasions has a most demoralising effect upon our youths, and when the Government seemingly encourages it overlooking the claims of more meritorious officers the feeling of the majority is one of immense regret. For a man who has no pretension to education and social position has more than once been called upon to legislate for the country.'

We have already noticed the cause of the arrears in the Calcutta Court. As for the Moulvi's not writing the depositions with his own hand at the Alipore Court for some time, he did so under medical advice, and with the knowledge and permission of his official superiors. His eyes had become weak, and Dr. Cayley advised him not to strain them, and so under the discretionary clause of the Criminal Procedure Code he caused the depositions to be written by an amla under his own supervision. Let the truth by all means be told, but let it be the whole truth.

THE EDINBURGH REVIEW gives the following table containing the dates of all the most serious famines in India on record:—

1345	Aproximately.	1813	
1471		1819	North-West and Oudh
1631	Reign of Shah Jehan.	1826	
1661	do Aurungzebe.	1832	Lower Madras
1733		1837	N.-W. P. and Lower Doab
1744		1853	Higher Madras
1752		1861	N.-W. P. and Lower Doab
1770	In Bengal	1866	Orissa and part of Bengal
1783	Behar, Bengal & Punjab	1870	Rajputana
1787		1874	Bengal and Behar
1797		1877	Madras and Bombay.
1803	N.-W. P.		

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Of the more recent of these afflictions, the areas and populations affected are stated as under:—

1837	2 0000 to 25000	Square miles	...	... 8500000	souls
1861	16267	do	...	... 13088000	do
1866	30257	do	...	... 16226505	do
1874	40100	do	...	... 17764650	do
1877	138911	do	...	... 26897977	do

WE CONGRATULATE Babu Nobogopal Mitter, Editor of the *National Paper*, on his election as Municipal Commissioner for Ward No. 2.

MR. H. L. DAMPIER is expected to return to Calcutta by the end of this month. Mr. T. E. Ravenshaw will then revert to his original appointment of Commissioner of Orissa, but he will stay here for one month on privilege leave. Mr. Alonzo Money is also shortly expected back. Mr. Buckland will then resume the Presidency Commissionership, and Mr. Mangles will proceed to Bhaugulpore.

SATURDAY, 13TH OCTOBER.

THE DELHI DURBAR number of the *India Gazette* announced the grant of a medal to Damoodur Rai, son and heir of the late ex-Queen of Jhansi of Central India, but we learn that the personage so honored has neither received the medal nor any intimation of the honor so conferred. Is this the way the orders of Government are carried out? Will the Foreign Office look into the matter?

IT IS stated that Mr. Aitchison is not likely to return to the Foreign Office. It is hinted that he is not quite in accord with the present Foreign Policy of the Government of India. We believe he will be appointed Chief Commissioner of Assam, *vice* Col. Keatinge, who goes on furlough.

THE LAST number of the *Indian Charivari* is good. Dave Carson is the subject of the Album Portrait. The cartoon is the reflex of a good idea, but India from the figure given does not seem to be famishing. The letter press is generally readable.

THE APPOINTMENT of Mr. Restalic as Acting Consul for the Netherlands at Aden is confirmed by the Secretary of State.

THE NEWLY elected Grand Sherif of Mecca passed through Alexandria on August 16, and was received by the Khedive with the highest honors.

A PROJECT for improving the navigation of the Harun river is on foot in Persia, which it is believed will largely increase the sea-borne commerce of that Kingdom.

[redacted] between the I[redacted] Office, by which a [redacted] be appointed at Zimmay, [redacted] the orders of the Consul-General at Bangkok, and communicating directly with the Government of India and the Chief Commissioner of British Burmah.

SIMLA is to have a newspaper of its own; it is to be called the *Indian Empire*, and is at first to be a weekly, then bi-weekly, tri-weekly, and eventually develope into a daily. How will it subsist during the Winter months, when the Government of India will be away?

THE VICEROY will pay a flying visit to the Famine districts of Rajputana. The visit is to be made very quietly, and the various Chiefs have been asked to assemble at the least possible expense to their respective States.

DEPUTATIONS are to proceed to Sikkim and Tipperah to present the Delhi Banner to the Hill Chiefs.

THE GOVERNMENT of Bengal notifies that the Public Works Cess year shall henceforward commence on the 1st October in all those districts to which the Act has been extended.

IT IS stated that Babu Deno Nath Sen's able administration of the zemindari affairs of Newab Abdool Gunny, C.S.I., in the Attia pergunnah, is likely to provide the Newab with an increased income of about 50,000 rupees per annum. Such is the advantage of employing educated natives in zemindari management.

SO THE London Papers are sending out special correspondents to report the Madras Famine. Mr. Robert Caldwell, for some time Editor of the *Athenæum and Daily News*, and a son of the Rt. Rev. Dr. Caldwell, has arrived at Madras from England, to act as special famine correspondent of some of the London dailies.

WE LEARN from the latest telegraphic intelligence that rain has been general in the Jhansi division. Sufficient rain for sowing rabi has now fallen throughout North-Western Provinces and Oudh.

ONLY last week our attention was called to the hesitation supposed to be felt by Government in giving effect to its promise to appoint natives to the higher ranks of the Police. We are glad to notice in the last *Calcutta Gazette* several appointments made in this direction, which afford a fresh illustration of our statement that Mr. Eden means what he says and does what he means.

HIS MAJESTY the King of Belgium has conferred upon Dr. Showrendramohun Tagore the insignia of Knight Commander of the Order of Leopold. The *Indian Daily News* states that the Grand Cross of the Order has arrived at the Belgian Consulate. It is a very handsome decoration, and consists of a Maltese Cross in white enamel, the points of which are connected by a laurel wreath in green enamel, the centre of the Cross bears a gold lion rampant on blue ground, which, in turn, is surrounded by a crimson ribbon with the motto "L'Union Fait La Force," above the Cross is the Royal Crown of Belgium. On the reverse, the royal monogram appears on a blue ground. The whole is suspended round the neck by a broad crimson ribbon. This is the first instance of the bestowal of such a high distinction upon a native of India by a European sovereign. May the noble recipient live long to enjoy the honor! We hope our Government will permit him to wear the insignia.

WE ARE GLAD to notice that a Famine Meeting was held at Dacca on the 8th instant presided over by the Commissioner Mr. Peacock. It was resolved to form a general and an executive committee for the purpose of collecting subscriptions, which will be remitted to the Calcutta Committee from time to time for transmission to Madras. It was further resolved that the co-operation of residents in the districts of the Dacca Division be requested and that the Magistrates of the respective districts be invited to collect subscriptions in aid of the general fund. A sum of Rs. 8,612 was subscribed on the spot, and the subscription-list was headed by Nawabs Abdool Gunny and Ashanoollah with the munificent contribution of Rs. 5,000

WE HAVE to acknowledge with thanks the receipt of the under-mentioned publications and periodicals:—1. Reports on publications issued and registered in the several provinces of British India during 1875. 2. Report on the Dispensaries and Charitable Institutions of N.-W. P. for 1876. 3. Views on the Present Famine in N. W. P. by Rowar Mirsa Mooktee Persaud. 4. A few remarks on Pandit Dayanunda Sarasvati's Veda Bhashya by Mahesh Chunder Nyaratna, Officiating Principal, Government Sanskrit College, Calcutta. 5. The Calcutta Magazine, October, 1877. 6. The Cooch Behar Masik Patrika, being a monthly Bengali Megazine, for Bhadur and Assin, B.E. 1284, No. 1 and 2. 7. Biraj Mohini or a story in Bengali—by Udhur Chunder Mookerjee. 8. *Bharut Sramajibi* or the *Indian Workman*. 9. Trade and Navigation Returns for August.

WE TAKE from the morning papers the following telegrams of the week:

London, 6th October,—Cabinet Council held yesterday considered Grant account Indian famine. Salisbury replying residents Plymouth said decision hardly possible until famine expenditure more known. Hamilton speaking stated Indian Government no immediate want funds. Prospects brightening. Strongly urged local financial responsibility deprecated costly schemes prevent future famines *Times* deprecates Grants.

7th October.—The Czar winters at Bucharest. It is not expected that any general assault on Plevna will take place during the next three weeks. The whole Russian Imperial Guard will arrive by the 12th Mobilization of another Russian army corps is being proceeded with. A foraging sortie of the garrison of Plevna was repulsed beyond which there is no news from the seat of war except of brushes with reconnoitring parties.

8th October.—Ahmed Mookhtar Pasha telegraphs on the 8th, that the Russians have evacuated the positions parallel to ours, and are falling back in the direction of the River Arpachai. The Russian loss during the last three days was 15,000: the Turkish loss 2,500. A Russian official despatch reports all quiet in Bulgaria. Rainy and snowy, weather prevailing, notwithstanding which the Sappers continue the erection of siege works before Plevna. The Servian diplomatic agent at Constantinople has renewed pacific assurances.

9th October.—Tenders at 100-3 will receive 4 per cent; above that rate in full. Total amount tendered £4,250,000.

10th—Sir Stafford Northcote speaking at Exeter said he felt confident that the Revenue estimates would be realized and estimates of expenditure not be exceeded. Empress of Russia is expected at Bucharest. On the 19th instant 4,000 insurgents in Dagbestan have been defeated with very heavy loss.

11th.—A Russian official despatch states that, in consequence of operations on the 2nd and 3rd instant, and the Russians having occupied new positions. Ahmed Mukhtar on the night of the 9th abandoned his positions, including Kizillepe, and that the enemies were being actively persued by the Russians who had advanced their positions. Torrents of rain are falling in Bulgaria, and the Danube is rising. The Sultan, on the occasion of the feast of Bairam, congratulated his commanders, and hoped for an early conclusion of peace, which would be to Turkey's advantage.

11th.—Chefket Pacha has effected a junction with Osman Pacha, and brought a fresh Convoy provisions, and munitions of war. The valley of the Vid has been cleared of Russians. Suleiman Pacha has established his Head Quarters at Kadikoi where there are large masses of Troops. A reconnoitring party from Rustchuk found Russian troops stationed at Yigos.

12th—The Mansion House Famine Fund amounts to £350,000. The congregation of the Propaganda Fide at Rome subscribed 25,000 francs towards the Indian famine. The Queen has approved of the appointment of the Reverend Valpy French as Bishop of Lahore. In a speech by the Marquis of Salisbury at Bradford yesterday, he said, the worst stage of the Indian famine had been passed, and that emigration was the remedy for excess of population and bettering the moral and social condition of the people in India, and also as a means of preventing a similar calamity in future. The present war, he said, had dispelled the fears of the aggressive power of Russia. It was impossible to predict whether the war would be prolonged, or peace concluded early. This war was one of peoples, and not of sovereigns, and passions must be satisfied before its conclusion. Ahmed Muktar Pasha states that on the 9th the Russians attacked him whilst concentrating troops at Aladchad: five hours indecisive fighting ensued. At nightfall the Russians retreated, with a loss of 1,2000 men.

12th—Hungarian fibristers have crossed the frontier at Turnseverin the Roumanian Government are taking measures to order repel incursions.

Bombay, 7th October.—The Bishop, after a dangerous attack of fever, is now convalescents, and proceeds to Europe on Monday on medical certificate.

Paris, 7th October.—A Manifesto issued by M. Gambetta states that he is confident that France, at the approaching elections, will pronounce in favor of a Republican policy, and condemn the dictating policy of Marshal Macmahon thus leaving him the choice to submit or resign.

Paris, 9th October.—Repressive measures by the French Ministry are increasing. Gambetta is again being prosecuted. The London papers are being detained until examined.

Paris, 12th October.—Marshal MacMahon has issued a proclamation in which he denies a Republic imperilled by clerical influence, he also urges the return of the nominees duty forbids them to desert their post.

The Hindoo Patriot.

MONDAY, OCTOBER 15, 1877.

DURGA PUJA.

IN the whirlgig of time the great national festival of the Hindus has returned. But this year there is more sorrow than joy in the land. Gloom on all sides—gloom rendered gloomier by pale visages, spectre forms, shrieking souls, furious skeletons, horrid apparitions, a Universe of death and quasi death. Gloom on the shores of Bengal, in Madras, in Bombay, in the North West, in the Punjab, in Mysore, in Central India, in Rajputana—gloom all over India, which, for the truest Hindu, is gloom all over the World. It appeared first, full twelve months ago, on the distant shores of Chittagong, Noakhali, and Backerganj, in the form of a limitless death-pall, covering an infinite area, and burying within itself an infinite multitude of souls. It hangs there still. All Southern India was next covered by it in a manner which left nothing seeable by god or man. It became thickest there—thicker than the 'utter' darkness of Hell, and, like this 'utter' darkness, contained no light but such as served only to reveal to the eye of god and man its terrible depth and terrible massiveness. This 'lurid' light was reflected upon it from the plains of Delhi, themselves the awful embodiment of a vast Historic gloom. This lurid light, proceeding from a Pyramid of Grandeur, which the Pharoahs knew not, first drew our eyes towards 'sights of woe, doleful shades, regions of sorrow' in Madras, Bombay and Mysore—vast districts, worthy of the ambition of our Cæsars, Alexanders, Charlemagnes and Napoleons. And this thickest gloom dwells there still, though slightly thinner than itself. It is now spreading over Rajputana, the Punjab and the North-West, like that "pitchy cloud of locusts, which darkened all the land of Nile." And within this universe of gloom is nothing but sorrow and death—such sorrow as makes demons of men, such death as seems to be a kinder and holier saviour than Christ, Mahomet, Vishnu, or Buddha. For within this gloom, "Life dies, Death lives." And this gloom with its horrid contents is anything but the planet which we are wont to call the world. It is a weird world from which Humanity shrinks away. At the advent of Durga the prospect has, indeed, cleared up little—but the gloom of despair still sits heavy on the brow of many a helpless creature.

But the Hindu has a place in this world—a place created for him by his much-abused ancestors, by that much-abused literature upon which men deem it right and fashionable to pour contempt and ridicule. Durga, who has now vouchsafed her divine presence to her beloved children, is a purely Hindu inspiration, a true Hindu instinct, a profound manifestation of Hindu-ness—the proudest heritage of a down-trodden race—the richest legacy, the sweetest

consolation bequeathed to us by the master spirits of Aryan India. This inspiration, this instinct, this manifestation is the very spirit of humanity, the life of life. It is the one true condition of existence, human or divine. For this inspiration, this instinct, this manifestation is the greatest of Heart-hymns to the genius of humanity, which means the soul of existence. The nation which can sing such a hymn cannot die; for in this hymn it holds the safest, strongest and most enduring anchor of life. Durga is our life-giving hymn; and we sing her to infuse life into others and next into ourselves. And as this song is a genuine inspiration, it means a gracious gift. It costs us nothing to ACT this rapturous song. For the truest meaning of Durga is, TAKE AND GIVE. When Durga comes, she gives something even to the poorest among us. The merest raggamuffin, who had throughout the year painfully scrambled with dogs and cats for his few grains of rice in the streets of Calcutta, has now his couple or two of copper pice to buy a poor but wholesome meal. Political economy is now at a stand-still; for in this greatest of national jubilees Durga gives us something in excess of our own individual wants. And wherefore? Simply to enable us to sing the universal heart-song. Children of Durga, descendants of the glorious Aryas of Brahmavarta, inspired worshippers of the benign goddess of Humanity, it is now *your* duty above all others, plunged as you are in the maddening raptures of your Heart-carnival, to raise your Heart-hymn to the true Aryan pitch, to extend your Aryan hand of charity to the countless millions who lie there, covered by that universal gloom, to send Life to the wretched brothers and sisters from whom Life is fleeing, to kill death before he transmutes himself into Desolation. You will have proved yourselves unworthy representatives of your race—you will have proved yourselves a race of degenerate fiddlers, instead of the universal psalmists you are bound to be, if your Heart-carnival passes away without adding endless sheets to that roll of charity, which you have so worthily opened. Give to Durga because you have taken from Her. And as this is the last day of your Heart-carnival, remember once more that Durga, your Goddess of Humanity, means and can only mean, TAKE AND GIVE.

SYNONYMS, PATRONYMS AND HOMONYMS OF DURGA.

POPULARLY Durga is known as the daughter of Mena, the spouse of the mountain king, Himavat (Himalaya). Her mother Mena is said to be the daughter of the mountain Meru, the backbone of the earth, the pivot on which this mundane globe of ours turns. Durga is the spouse of Siva, or Mahadev, the God of the gods, the Great God. Her family consists of two sons, Kartikeya (nursed by the Krittikas, the constellation Pleiades) and Ganesa, the lord of the Ganas, the group of spirits Pramathas, attendant upon Siva, and of two daughters Lakshmi, the goddess of Prosperity (Ceres), and Sarasvati, the river goddess or the goddess of wisdom (Minerva). The whole family forms the group of idols, which are worshipped on the occasion of the great autumnal festival. In the breast of the mild and unsophisticated Hindu the softest feelings are aroused at the approach of Durga Puja; the festival is celebrated as emblematic of the advent of the goddess to her paternal domicile. This idea has been made the theme of a whole host of popular songs and (Kavis) *extempore* poetic compositions. They are known as (Agamani) welcome songs in honour of Durga. They are chanted with great enthusiasm and feeling on the festive occasion, and some of them are so pathetic and lyric in their character that the most hard-hearted have been seen to shed tears when the Agamanis are chanted. Mena, the god-mother of Durga, is represented in the songs as urging the mountain-king Himalaya to go to Mahadeva and to bring Uma to Mena's house, though for a few days. The songs of the parting scene (the Vidayi) are chanted on the third day or rather on the morning of the fourth day of worship, and Mena is described as bidding the most affectionate farewell to Durga. Popularly (the Navapatrika) *Novaherba*, the group of nine-herbs worshipped at Durga Puja, is regarded as the spouse of Ganesa, Durga's eldest-born, the *herbage* is therefore called (the kalavadhu) the plantain-wife, the plantain plant being the principal of the group.

The afore-mentioned notions of godly relationships are partly founded upon Pauranic legends, and partly traceable to the merest accidents. In all the Puranas Durga or properly speaking Uma is described as the daughter of Himavat and Mena. According to the Ramayana, two daughters were born of Himavat, the chief of mountains. They were of unequal beauty on earth. The eldest of them was named Ganga and the second Uma. The eldest Ganga is the most eminent of rivers, and the youngest Uma was the most excellent of goddesses; this daughter Uma, resplendent with the lustre of austere observances, the chief of mountains gave in marriage to the matchless Rudra. The daughter of Meru, Mena by name, the beloved wife of Himavat, was their slender-waisted mother. In the Mahabharat, Harivansa-parva, Himavat is said to have begotten of Mena three daughters named Aparna, Ekapatala and Ekaparna. Aparna acquired her name from not having partaken of food, not even (a parna) a leaf, whilst going through great austerities. Her sisters Ekaparna lived upon one petal only, and Ekapatala upon a patala flower (Bignonia). Their mother Mena, the mental daughter of the Pitris, distressed at the sight of the arduous austerities of Aparna, from maternal affection, sought to dissuade her by uttering the words u-ma (o! don't!). The beautiful goddess being thus addressed by her mother from that time became known in the three worlds as Uma. Distinguished by the force derived from deep contemplation she obtained Mahadev for her husband. Ganesa is said to be the eldest born of Siva. According to the Vayu Purana and the Mahabharat Uma in a playful mood moulded a small doll, and Mahadeva on seeing her play with the doll vivified it. The doll enlivened by Siva became the pet child of Uma. According to one of the later Puranas, Ganesa lost his normal head at the sight of Sani (Saturn) the god of evils, and at the word of Siva the head of an elephant, which was sleeping with its head towards the west, was lopped off and fixed upon the trunkated body of Ganesa. Hence it is considered very inauspicious to sleep with one's head towards the west. The non-Hindu reader may not be aware that according to the Sastras certain quarters of the compass are auspicious and others inauspicious for certain acts. Thus no good Hindu father would take his meals with his face towards the north, and no Hindu son, who has his parent alive, would take his meals with his face towards the south. There are slokas enjoining the sleeping with one's head towards a particular quarter of the globe on particular occasions and at particular places.

স্বগৃহে দক্ষিণে শিরা প্রাক্‌শিরা শ্বশুরালয়ে।
প্রবাসে চোত্তরশিরা পশ্চিমন্তু কদাচন।

Sleep at home with head towards the south, at father-in-law's with head towards the east, away from home with head towards the north, but never even recline towards the west.

অমাস্নানং গয়াশ্রাদ্ধং দক্ষিণমুখ ভোজনং নক্তী-
বৎ পিতৃকঃ কুর্য্যাৎ কৃতেতু পিতৃহাভবেৎ

One whose father is alive should never bathe on a new moon, perform ceremonies at Gaya, and eat with his face towards the south, and if he acts otherwise, he becomes a patricide.

Ganesa had two wet nurses, hence his name Dvaimatr. The Mahabharat gives a different legend of the loss of Ganesa's normal head. Ganesa however, profited by the change. His bodily defect was compensated by Mahadev's blessing, who elevated him to the highest rank of the gods and conferred upon him the right to the first oblations and offerings.

It would seem that great jealousy prevailed amongst the gods regarding the right to the first oblations and offerings. Of all the gods Ganesa has the precedence in this respect and his share is offered first. No ceremony is considered regular in which Ganesa is not given the first offering. Siva is also said to be equally jealous of his right; he was forgotten or wilfully omitted by Daksha in his great Sacrifice known as Daksha-Yajna, and Mahadev in his wrath destroyed the sacrifice of Daksha.

Kartikeya is the youngest child of Mahadeva. Siva in his amorous frolics is said to have begotten Kartikeya, who was allowed to germinate in a jungle of reeds, hence his name the reed-born (Sarajanma). The Pleiades six in number took pity on the abandoned child, and nursed it, hence the names Kartikeya and Shadanana, the son of the Kirthikas, the six-faced, six wet nurses having suckle it. Such is the relationship of the group of gods and goddesses, worshipped in the great autumnal festival. We cannot, however, discover any Pauranic foundation for the daughtership of Sarasvati and Lakshmi.

Sarasvati can in no sense be called the daughter of Durga. She is described in one of the Puranas as the daughter of Brahma, the Creator, and in another as the wife of Brahma. And unless we rest the whole fabric of popular belief upon imagination we fail to trace the descent of this beautiful Goddess from Durga. Durga in several of the Puranas is addressed Brahmani, the spouse of Brahma, and Sarasvati, according to some Puranas, being regarded as the daughter of Brahma, is treated inferentially as Durga's daughter. In one Purana, however, Sarasvati is said to be a spouse of Vishnu, and Durga being in several passages called also Narayani or wife of Narayan or Vishnu, necessarily shares one husband with her. Lakshmi is nowhere described as Durga's daughter. She is the daughter of the Sweet Ocean (Kshirodadhi), the ocean of milk, and when the great churning was effected, Vishnu for his share of the booty took Lakshmi as his wife.

The above is a *resume* of the Pauranic ideas of Durga and her family and of Lakshmi and Sarasvati. In the Vedas, however, a quite different relationship of the gods and goddesses just now mentioned is given, and in the Vedas alone we find an explanation of the variously modified relationship. The Tantras, which largely draw from the Vedas for legends and stories about gods and goddesses and their epithets or attributes, [redacted] of their mystic lan[redacted]s easier to go up for exp[redacted] than the comparatively later and grammatically less difficult Tantras. The Hindu Pantheon, consisting (according to popular belief) of three hundred and thirty millions of gods and demi-gods, is a maze of synonyms and homonyms, each grammatical variation of the word and each modification of the attributes having an individuality of its own. Some of these gods appear to owe their origin to popular mistakes and misconceptions of the ideas and attributes of the original godhead. The original figures and forms of several have seriously been changed in the popular mind and new jurisdictions have been assigned to them. Brahm and Brahma are two different gods according to the popular notion of the Hindus. The first is the Deity, and the last the creating energy of the same, being one of the Trinity. Brahma, in the Vedas and Puranas, is a five-headed and two-armed god, but according to popular ideas and representations of this divinity on occasions of Barowari festivals, he is represented as having only four heads and four arms, while Siva, who is said to have four heads, the fifth having been decapitated, and with four arms, is popularly represented as having only two arms. Brahma, again, is popularly believed to be the presiding god of fire, *i.e.* Agni. In the Puranas and specially in the Tantras, Brahma, Siva and Hari or properly speaking Vishnu, are the three sons of Sakti, the Adya-Sakti, the Primœval Force, the Prakriti, Nature herself. But in other Puranas and Tantras, Prakriti or Sakti is represented as the spouse of Siva or Mahadev. Durga therefore as the prototype of Sakti was at one time the mother of Siva and at another his wife. This latter relationship appears to have long been maintained, for in her several transmigrations as Sati and Uma she is described as performing austere penances with a view to obtain Siva for her husband. Sati was the daughter of Daksha, one of the Prajapatis, lords of creation. The relationship among the gods and their progeny is so uncertain that it is always

difficult to form any idea of the same by referring to any single passage. One gets confused and is not unfrequently at a loss to form his opinion except by referring to a number of passages on any important question of the divine consanguinity. Indeed, it would not be wide of the mark to say that the earlier authors themselves were not quite pronounced on the subject. We will cite an instance. In the tenth Mandal of the Rig-Veda, Cap 72, "Daksha sprang from Aditi and Aditi came forth from Daksha. For Aditi was produced, she, who is thy daughter, O! Daksha." In the Nirukta again, XI. 23, "Daksha is, they say, a son of Aditi, and is praised amongst the sons of Aditi. And Aditi is the daughter of Daksha." In the Vishnu Purana again Daksha is described to be one of the nine mental sons of Brahma. These were Bhrigu, Pulstya, Pulaha, Kratu, Angiras, Marichi, Daksha, Atri and Vasishtha. They are called in the same Purana as nine Brahmas. In another place Daksha is said to have sprung from the thumb of Brahma and in another again Daksha, although formerly the son of Brahma, was born to the ten Prachetasas by Marisha. But whoever this Daksha was and whatever might have been his relationship with Aditi and of whomsoever he was born there is an unanimity in all the Sastras about the fact that Daksha was the progenitor of Sati, who was given in marriage to Rudra. This Daksha was desirous of performing sacrifices, and in the Satapatha Brahman he is described as performing a sacrifice. "Prajapati formerly sacrificed with this sacrifice, being desirous of progeny, and saying 'may I abound in offspring and cattle, attain prosperity, become famous, obtain food.' He was Daksha." In the Mahabharat this sacrifice of Daksha is said to have been destroyed by Rudra or Mahadeva, who was wilfully excluded from it by Daksha. In the Taittiriya Sanhita an allusion is made to this fact. "The gods excluded Rudra from the sacrifice. He pierced the sacrifice with an arrow, the gods came in a body to him, and said let this rite of ours be again rectified; they said if we propitiate him (Rudra) this rite of ours will be performed." After Sati had deserted her body, she re-appeared as daughter of Mena and Himavat. She then took the name of Umaand married Rudra.

In the earlier Vedas, we find a passage, in which Amvika, a synonym of Durga, is described as the sister of Rudra. In the Vajasaneyi Sanhita occurs the following: "This is thy portion, Rudra, with thy sister Amvika accept it with favour, may it be fortunate." It is remarkable to note that Amvika in the Taittiriya Brahmana is described as Autumn. "This is thy portion Rudra with thy sister Amvika. His sister Amvika is autumn, with her he smites." Does this refer to the celebration of her festival? But in another passage again we find that Amvika and Amba are identical, and Amvika is another name for Sarasvati. Sarasvati in another place is called Ambitama, and as such is said to have been born on the northern peaks and on the head of the earth. In the later works, the Upanishads, Uma the daughter of the mountain-chief Himavat and the married spouse of Rudra or Siva, is described as Brahma-Vidya, Divine Knowledge. This idea has been repeated in the Tantras in a passage wherein the origin of the goddess Jagaddhatri is described. This Divine-Knowledge, by association with whom Soma or the Moon, has derived his name (S + Uma=Soma), is in several passages identified withSarasvati,the DivineWord. Such names of Uma as Parvati, Amvika, and Aparna relate to her mountain origin and to her mountain relationship *i. e.* to Rudra. Rudra is known as typical of the terrific grandeur of the mountain, the cruel God of the Satarudriya. (Sata=100, Rudriya, belonging to Rudra, or the Hymn to Rudra consisting of 100 verses.) Uma is the feminine energy of the same. It is like Amvika the euphemistic and flattering epithet employed to propitiate the wife of Rudra. But Rudra and Agni are identical in the earlier Vedas, and the wife of the latter is represented in the Tantras as the later manifestation of Uma. Kali and Karali,originally mere appellations of fire, are in one passage described as the flickering tongues of (fire) Agni in the same way that Gauri, Durga, and Kartyayani are the appellations of the female energy of Nirriti,the goddess of evil. The Devi-Sukta and the Ratri-Sukta of the Rig and Atharva Vedas, and the prayers to Durga given in the Mahabharata bear testimony to this view. The name Varada again brings Uma to the close proximity of Sarasvati. In the Upanishads the forms Kali and Karali are distinctly stated to be flickering tongues of fire. These tongues in the later days were personified and made to represent Durga. In the same way Manojava, the third of the seven flickering tongues of fire, might be referred to Yama, another name or form of Agni, and the same relationship, which is ascribed to Rudra and Amvika, the double relationship of brother and sister and husband and wife, is traceable to Manujava or Yamuna and Manojavas (Yama), the first two being the grammatical feminine of the masculine form Yama. It is worthy of remark that in the Durga Gayatri as given in the Taittiriya Aranyaka, Durgi has been accepted as the feminine form of the masculine word Durga.

The identity of Rudra with Agni, of Usha with Uma, and of Kumara or Kartikeya with Rudra and Agni, who re-appeared as Kartikeya, is fairly established in the Satapatha Brahmana. "The lord of beings was a house-holder, and Usha was his wife. Now these beings were the seasons. That lord of beings Bhutapati was the Year. The wife of Usha was Aushasi (the daughter of Dawn). Then both these beings, and that lord of beings the Year, impregnated Ushas, and a boy Kumara was born in a Year. . . Prajapati said to Kumara, Thou art Rudra, inasmuch as he gave him that name Agni, because his form as Rudra is Agni." And the anecdote of the Puranas about the Trinity (Brahma, Vishnu, and Mahesvara) being the sons of Sakti and of Sakti's, adopting Mahesvar orSiva, one of her own sons for her husband, is traceable in the Sankhayana Brahmana. VI. 1. "Prajapati, being desirous of progeny, performed austerity. From him when he had thus performed austerity five children were born, Agni, Vayu, Aditya, Chandramas and Usha. He said to them, do you also perform austerity. They consecrated themselves; when they had consecrated themselves and had performed austerity, Usha, the daughter of Prajapati, assuming the form of a celestial nymph, rose up. Their attention was rivetted to her."

Durga in the later Tantras and Tantric Puranas is described as a manifestation of Sakti or Energy, and in this incarnation she destroyed the Buffallo Demon. For the purpose of killing the demons Sumbha and Nisumbha, she is made to assume another form, that of Chandika while fighting with the demons Chanda Munda. According to other Tantras, however, Durga manifested herself as Kali on the occasion of annihilating the demon Rakta-vija. The homonym of Varada leads us to the identity of Uma and Ambitama in the Vedic period, as also to that of the twin river goddesses Ganga and Sarasvati, both wives of the same god Rudra or Agni. To the divine couple Ganga and Agni is ascribed the birth of Kartikeya, the re-born generalissimo of the Gods, the young Rudra, the Kumara, the Batukas of the Tantras. Kartikeya, the successor of Rudra as the commander of the army of the gods, had for his wife Deva-Sena, which literally means the army of the gods.

Sarasvati we have seen is identical with Durga or at least with the Uma form of Durga. In the Matsya Purana she is identified with Savitri, Gayatri and Brahmani. In the Rig Veda again she appears as the river goddess and is identical with fire (Agni) (II 1-3-7 and 11), and in the same Veda she has Sarasvat for her husband, which is nothing more than the masculine form of the word Sarasvati. Lakshmi, if not her sister, her companion in the autumnal group, is described in the Mahabharat as sister of Dhatri and Vidhatri. In the Vajasaneyi Sanhita, however, she figures as the beautiful spouse of Aditya or the Sun (XXXI. 22.) Her black form is styled in the Vedas as Papi-Lakshmi, the inauspicious Lakshmi, and in the hymn dedicated to her she is cursed and told to go away, to remain fixed as an iron hook upon the enemy, and it is enjoined that the valedictory hymns cursing Papi-Lakshmi should be repeated as a means of propitiating her; it is, further, directed that she should be removed before the auspicious Lakshmi could be worshipped. The feeling of disgust and abhorrence, with which she (Papi-Lakshmi) is held by the modern Hindus, is observable in the manner in which she is propitiated, but her evil-doing power is nevertheless acknowledged by the very fact of her propitiation. Her image is made of cow-dung, and she is worshipped with cast off hairs with the left hand. An ordinary worn-out husking-fan is given to her for her seat, and she is dismissed out of the house by beat of another broken husking fan. Amongst the Hindus fanning with a husking-fan is considered the greatest insult.

The attributes, synonyms and forms of Durga are numerous, varied, and not unoften paradoxical so much so that one can hardly contemplate and study any of the many hymns to the goddess without losing himself in utter confusion. Passages abound in both the Puranas and Tantras, which ascribe attributes to the goddess, not only contradictory but wholly irreconcileable and sometimes revolting. One does not know what to think of a divine existence or a goddess, which is the sister and wife, the mother and daughter, and the progenetrix and spouse of the same god and almost at the same time. The ties of relationship are near and important, but at the same time they disappear faster than they are engendered. Contiguity and consanguinity are the only two relationships, which are unchangeable and constant; the forms even fade away, and like the dissolving views of the phantasmagoria vanish and regenerate from any thing into any other thing; the sexual forms, nay even the grammatical masculine and feminine, in the earlier works, blend into each other, but one thing is patent—the necessity of a dual existence was felt so early as the days of the Rig Veda. To exist as a single unit without its reciprocal softer and feminine form was repugnant to the Hindu idea. In philosophical disquisitions and dissertations the Deity is described as one possessing no attributes and at the same time possessing all virtues, a paradox so transparent that it needs hardly be pointed out.

Incidentally, as we have shewn above, Amvika is described as the sister of Rudra, who is prayed to accept his share of the sacrifice with his sister; now as Rudra is a form of Agni Amvika is syllogistically called in another passage as the sister of Agni. Yama is another form of Agni,and his sister Yamuna is as a matter of course almost indentical with—indeed she forms one of the triad—Ganga. Manojavas is a synonym of Yama, and Manojava therefore is also a synonym of Durga. In the same verse of the Taittiriya Brahmana, which describes Amvika as the sister of Rudra she is identified with Autumn. Autumn is her time; her festival is called the Autumnal-festival and to the Puncha-Saradiya Yajna the five-day sacrifice of Autumn, with its sacrifices of kids and cows we trace for the origin of the Durga-puja festival. The Taittiriya Aranyaka, Anuvak 2, has the following hymn—"I see as my refuge the goddess Durga with color of Fire burning with (austerity) Daughter of the Sun (or for the Fire), who is sought after for the reward of rites; adoration be to thy energy, oh! impetuous goddess." She is fire-colored; her modern form is described to be of the colour of molten gold with a head full of braided hairs, with a diadem of crescent moon, of the color of molten gold&c., &c.," (*vide* Dhyana of Durga.) The color no doubt distinctly indicates her consanguinity with Agni (the Fire-God). In the above cited passages she is described as Vairochaini. Virochana is a Homonym of Agni (Fire) and Surya (Sun). The Mundaka Upanishad is quite clear upon this point. "The seven flickering tongues of fire are Kali, (Durga), Karali, Manojava Sulohita, Sudhumravarna, Sphulingini, and the Visvarupi goddess." And Durga is described as the tongue of Fire. The Markandya Puran Sec. 99, repeats the same thing. "By thy tongue, Kali, the final destroyer of the world, preserve us from sins and from present alarm. By thy tongue Karali from the course of the great Mundane dissolution, preserve us."In the

Bhagavata Purana B. IV., however, she is described as the sister of Agni's spouse. "Daksha the son of Aja (the unborn son of Brahma) married Prasuti the daughter of Manu. Of her he begot sixteen pure-eyed daughters, of these this lord of beings (Daksha) gave in marriage thirteen to Dharma, one to Agni, one to the Medetative Pitris, and one to Brahma, the destroyer of existence." In the Mahabharat Arjuna being advised by Krishna addressed the goddess with such names as Kali, Kapali, Kapila and Krishnapingala, these epithets are derived from Fire. Jataveda is a name peculiar to fire, but the great Durga Mantra with which oblations are offered to the goddess is addressed to Jatavedasi.

জাতবেদসে সুনবাম সোম অরাতীয়তো নিদহাতি বেদঃ সনঃ পর্ষদতি দুর্গাণি বিশ্বা নাবেব সিন্ধুং দুরিতাত্যগ্নিঃ

Agni is requested to remove all durga and durita. This is the first instance in the RigVeda, in which the name of Durga occurs, but not in the sense of the ten-armed goddess and the destroyer of the demon Durga, Durgasura. The female form of Fire Jataveda is begged to destroy durga, Evil. By figure of speech the goddess destroying durga is personified Durgati, the spouse of Nirriti, the God of Evil. The violent flame of fire like the fire itself frees the worshipper from all durga, Evil, and serves as a durga or a protecting fortress against all evils. The terrific character of Rudra is typified in Siva or destroying energy of one of the Trinity, and is also repeated in Agni, and in his flickering tongues Kali, Karali, Karalabadana and so forth, and as such the goddesses can be propitiated only with bloody sacrifices.

The confusion of relationship is observable not only in the four manifestations of Rudra, Agni, Yama and Siva, but also in the origin of Kartikeya popularly called, the son of Durga. As we have stated above Kartikeya is a form of Agni and the son of Usha and Agni. Now, Usha and Uma are identical, and to say that Kartikeya is the son of Usha and Agni is nothing more than a change of form that he is the son of Uma and Rudra, but Amvica and Rudra are brother and sister, and Usha and Agni were father and daughter as well. Prakriti and Siva are not only mother and son but also spouse and husband. In the Devimahatmya of the Markandeya Purana on the war between the Goddess with Sumbha and Nisumbha the feminine energy of Kartikeya (Kaumari) not only comes forward as a helpmate of Durga, but when the Demon taunts her for taking assistance from other goddesses, Kaumari merges into Durga; but this is not all. In the Mahabharat again in the hymn of Arjuna mentioned above, Durga is addressed as Siddhasenani, the generaless of the Siddhas, and Kartikeya is not only Senani or the generallassimo of the gods, but is also the husband of Devasena the generaless of the gods. Thus in the Mahabharat—"Reverence be to thee Siddhasenani (general-ess of the Sidhas) noble dweller on Mandara, Kumari, Kali, Kapili, Kapila, Krishna, Pingala. Reverence to Bhadrakali, reverence to Chandi, reverence to Katyayeni, O! Karali, O! Vijaya, O! Jaya (Victory), who bearest a peacock-tail for thy banner, adorned with various jewels, armed with many spears, wielding sword and shield, younger sister of the cowherd Krishna, eldest born in the family of the cowherd Nanda, delighting always in Mahisha's blood, Kausiki wearing yellow garments, loud-laughing, wolf-mouthed, reverence to thee, thou delighter in battle. O! Uma, Sakambhari, Sveta (white) thou black one (Krishna) O! destroyer of Kaitabha. Reverence to thee, O! Hiranyakshi, Virupakshi, Dhumrakshi, O! Vedasruti (tradition of the Veda) most pure, devout, Jatavedasi (female Agni) thou art the science of Brahma (or of the Veda), the great sleep of embodied beings, mother of Skanda. Divine Durga dwelling in wildernesses, thou art called Svaha, Kala, Kashtha, Sarasvati, Savitri, mother of the Vedas and the Vedanta. Thou great goddess art praised with a pure heart. By thy favour let me be ever victorious in battle. In deserts, fears and difficulties, and in preservation of thy devout servants and in Patala, (aether regions) thou constantly abidest and conquerest the Danavas in battle. Thou art Jambhani (destroyer), Mohini, Maya, Hri, Sri, Sandhya, the luminous Savitri, the mother Tushti (contentment), Pushti (fatness) Dhriti (constancy) Dipti (light), increaser of the sun and moon, the power of the powerful." The same one idea pervades all through the above hymn. Durga is everywhere acknowledged to be the female Agni, but although such phrases as the science of Brahma, the great sleep of embodied beings, and Jambhani or destroyer point to the spouse of the terrific Rudra, the god of destruction, we cannot forget her relationship to Agni, who is also the great destroyer of every thing.

Yudhisthir offered up the following prayer to Durga after the loss of his kingdom from gambling, *vide* Mahabharat, Virat Parva:

"Reverence to thee, the goddess born of Yasoda, the spouse of Narayana, the auspicious, the daughter of the family of Nanda the cowherd, the destroyer of the demons, the sister of Vasudeva, the wearer of beautiful garlands, the holder of conchshell and sword. O! auspicious goddess, whoever calls thee, fallen in difficulties, him thou savest. Reverence to thee, Varada, Krishnakumari and Brahmacharini. Thou art bright like the rising sun and thy face is as the full moon. Reverence to thee, O! four-faced, four-armed, slender-waisted, and the holder of battle-weapons. Thou shinest with thy beautiful head-dress, with thy locks of fine hair. By thy vratas, thou hast made Svarga free from pollution and therefore the gods adore thee. Thou hast slain the Mahishasura demon to preserve the three worlds, mayst thou be pleased with me; dost thou extend thy grace and give me blessings. Thou art Jaya Vijaya too, and thou art the giver of victory in battle. Dost thou give me victory in the battle-field now? Thou always dwellest on the Vindhya mountains, O! Kalikali Mahakali, the drinker of wine and eater of meat and sacrifices. Whoever bows to thee in the morning, he wants nothing—whether wealth or son. O! save me from peril, for thou art called Durga; whether in the wilderness or on the sea or in the midst of robbers, thou art the only saviour of men. Thou art Kirti (renown), Sri (prosperity), Dhriti (patience), Hri (modesty), Vidya (science), Santati (generatrix), Mati (mind), Sandhya (twilight), Ratri (night), Nidra (sleep), Jyotsna (moon-beams), Kanti (beauty), Kshama (forgiveness), Daya (grace). Thou savest men in captivity, in jeopardy, in destruction of family and wealth, in disease, in death, and in fear. Having lost my crown, I take thy shelter, bow with my head O! divine lady, O! lotus-eyed, O! Truth, dost thou be true to me!"

In the above two hymns we meet with such names as are not only expressive of the actions and attributes of Durga, but of her various other manifestations, *i. e.* grammatical variations and forms. Her incarnations are synonyms, her patronyms are grammatical derivatio s, and her homonyms are illustrations of the prolixity of the Sanscrit language. The ten principal Tantric manifestations of Durga are called the Maha-Vidyas, the ten great sciences. They are ten in number, because the incarnations of Vishnu are also ten in number. They are Vidyas, sciences, because Agni has been addressed in the earlier Vedas as the science of Brahma. For further illustration and elucidation of the origin of the Mahavidyas and Brahma Vidya, terms applied to Durga both in the Tantras and inferentially to Durga through Agni, Usha and Uma in the Vedas, we would refer the readers to our earlier issues, in which we have endeavoured to illustrate the same in our articles on Jagaddhatri Puja. Tarini (deliveress), Vijaya, Jaya (victory,) Jambhani (destroyer) Mohini (enchantress) Tushti (contentment) Pushti (fatness), Dhriti (constancy) and Chandi and Chanda (irritable woman) are doubtless derived from her actions and attributes. But the Puranas and Tantras have their own way of expressing the same idea. In the Devi Mahatmya of the Markandeya Purana, Chandika a grammatical form of Chandi and Chanda (a manifestation of Durga) is made to address Kali (another manifestation of the same goddess) in these words. "Whereas thou hast come, having taken (defeated) Chanda and Munda, Thou goddess shalt be known in the world as Chamunda." But the literal meaning of the word now and then flashes forth as it were at the unguarded moments of the authors. Chandi literally means the irritable, the quarrelsome woman, and in the Harivansa, Vaisampayana, while reciting the Aryastava addresses her as Kalahapriya, fond of quarrels and disputes. She has been addressed in the last named hymn as Krittivasa, commonly known as the spouse of Krittivasa (Siva.) Krittivasa and Kartyayana are identical in their meaning, but the forms Kratyayani and Krittivasa lead us to Fire and Agni. In the hymn above referred to she is said to be the Krittivasa or the fullness of the full-moon. She is again addressed as Brahmya-Vidyia or science in Kanya. Now, Kanya is a homonym for virgin, as well as glory, and Brahma-varchas is the glory of Brahma. She is again addressed as Ajyapa (the drinker of clarified butter,) and Somapa (the drinker of the Soma juice) all epithets of Agni (fire.) Sakambhari, another manifestation of the same goddess, is grammatically the powerful goddess, for Sak'a means strength or power, but in the above-named Purana she is said to have assumed this name for having fed the three worlds with sak (potherbs) grown on her own body, on the occasion of an universal famine. The above is an instance of the oft-repeated fun or play on words. Sak is a homonym implying both potherbs and power. Kapali may mean the spouse of Kapali or Siva, who was so called for having taken off the Kapala (the skull) of Brahman. But Kapal also means a multitude, an assemblage, a collection, and as both Siva and Durga are lord and lady of the Pramathas, a collection of spirits, she was transformed in the Puranas into Kapali, and described in the Tantras as the terrific goddess girdled by a garland made of (Kapala) human skulls the original grammatical meaning being lost sight of in the ardour for giving personal forms to spiritual ideas. Varavaruni is beautiful-coloured, Kausiki is one who wears yellow garments, Hiranyakshi is golden-eyed, Virupakshi is distorted-eyed, Sveta is white-colored, and Dipti is light. All these names are derived from her connection with Agni, whose flame she is described to be, and her other names Karala-Vadana, and Karala refer to the pointed and terrible and tongues of fire, for Karala means both terrible and pointed. She is also called Kali, the black goddess, and in this form she occupies the most prominent place in the modern Hindu Pantheon. Her black color is also brought forward in such names as Dhumrakshi (the dark-eyed), Krishna (the black). Again, because Durga, is Krishna or black, she is traced to the manifestation of Vishnu, another name of Krishna. Thus she is addressed as Yasoda Nandini, the daughter of Yasoda, Krishna's mother. It might be questioned why should a flame of fire be called black? But this is neither new to modern Science nor was it unknown to the authors of the earlier Sastras. The dark flame of fire, at least the existence of dark space in its flame was evidently known to the ancient Hindus. From the dark portion of the flame of fire it is but one step to the dark spots in the sun, and from the solar world it is but another short step to the Sun-god Vishnu, for, Fire (Agni), the Sun (Aditia) and Vishnu, the Sun-god, are one. In the Chhandogya Upanishad the dark spots or rather the dark rays of the Sun are incidentally mentioned. The passage runs thus: "The whiteness of the Sun is Rig, and its darkness—deep darkness (blue part) is Sama. The latter rests on the former . . . The white light (rays) of the Sun is Sa, that which is black is *Ama*." It goes on describing the golden being, which presides in the dark rays, and this golden being is Vishnu. "The resplendent male of golden hair and whiskers, whose whole body even unto the nails is of gold, whom we behold in the interior of the Sun." . . . . The same idea of the dark rays is distinctly repeated in the hymn আকৃষ্ণেন রজসা বর্ত্তমানং, and also in the Dhyan of Vishnu, who is contemplated as seated in the solar region খেয়ঃ সদা সবিতৃ মণ্ডল মধ্যবর্ত্তী, Kali the quintessence as it were of Fire (Agni) being situated in the very centre of the flame is the most important manifestation of Durga.

Such are the different manifestations of Durga, the elements with which the Autumnal

group is formed. The sastras have so far extolled Durga that দুর্গা দুর্গেতি বাণি প্রসরতি সহস বসা বক্তে কদাচিৎ কৃষ্ণাঙ্কে পতিযত্নাৎ সুতমিব কমলা ভক্ত নারায়ণোপি, কিং ক্রমস্তস্য ভাগ্যং প্রমথগণপতি সাবধানো যদর্থে ব্রহ্ম শীর্ষাদমুচ্চৈ নিরবধি কুরুতে স্বস্তিবাক্যং যমোপি।

Thus the synonyms, patronyms and homonyms of Durga, which we have been able to trace are referable to one grand idea—Fire or Energy of the creation. This Energy pervades the universe: whether it is the sun, the stars, the moon or other heavenly bodies, or the terrestrial globe, or the animal and vegetable kingdom, or the human system, it is this Vital Energy which sustains all, governs all and nourishes all. The primœval idea was one, but it underwent mutations and transmutations at different epochs of Hindu literature and mythology according to the inner consciousness of different text-writers and commentators. In the verbiage which followed mythologic and metaphysical speculations the original meaning was lost, and gods and goddesses, emanating from a pure and all-pervading idea, were made to form alliances and relationships, partly due to grammatical forms and partly to imaginative flights, which were not only discordant, discrepant, distorting, but also sometimes apparently degrading. We say apparently degrading, because the same god is described in one book as the father of one goddess, in another as the husband of the same goddess, and in another the son of the same goddess. This is certainly incongruous and revolting, but it is rarely the same authors, who perpetrate such mis-alliances, and if we look into the essential philosophy of these divine formations, we find that the same feeling which prompts us one and all, whether father, husband, son, brother, mother, wife, sister or daughter, to invoke the Deity as the Universal Father of All, irrespective of our mundane and social relations, evidently led the ancient writers of India to address the Divine Existence by different names and epithets, however dissimilar, though primarily pointing to one Indivisible Unity. One thing is, however, clear—whatever forms, grammatical or personal, the authors of the Sastras gave to the different words indicative of the attributes of the Deity, their object was the same, *viz.* the inculcation of the worship of the Beautiful, the Glorious, and even the Terrible in Nature, the source of Life, Love and Death.

OUR HEALTH-OFFICER'S LAST.

WHILE we fully sympathize with our Health-Officer's protest against foul water, we are sorry that he should push his theory to such an extreme as to make it ridiculous. Foul water is certainly injurious to health, but the facts, which he has given, far from establishing his position, that though not drunk it is the generating cause of cholera, clearly prove that the cause of cholera is, if not unknowable, at any rate not now known. We commend Dr. Payne's zeal in showing that cholera dwells in foul tanks as well as in wells. He has brought all the resources of a well-stored mind and a facile pen to bear upon this work, but neither scientific knowledge nor literary skill can alter facts. In his second quarterly report of this year he made the broad general assertion that "whenever cholera has prevailed, there has been foul water, and where the water has been removed, cholera has diminished." Holding this view he vigorously carried on his raid against the tanks. Now, what is the result? He admits in his last quarterly report that "the mortality of the three months was higher than that in any year of the last decade." So much for Dr. Payne's bold averment that foul tanks and cholera stand in the relation of cause and effect. What has public health gained by the de-watering of the tanks, if cholera has broken out this year with redoubled vigor compared with the last ten years? Dr. Payne says: "up to the end of June the rainfall of the year had been considerably below the average, and the subsequent fall found all the tanks low and the worst of them absolutely dry. The latter have been only partly filled, for the rain which began late ceased early; for which reason also the increase of cholera in August and September will probably, if not arrested, prove to be an early commencement of the autumnal sickness." In other words, if we understand Dr. Payne aright the de-watering of the tanks has tempted cholera too early. In other years, during the rainy months, the Town enjoyed comparative immunity from cholera, but under Dr. Payne's de-watering process it has lost that immunity. Thus, in the 3rd quarter of 1869, the total number of cholera deaths in the town was 169, in 1870, 119, in 1871, 135, in 1872, 201, in 1873, 104, in 1874, 84, in 1875, 109, in 1876, 105, but in 1877, 222. Is Dr. Payne personally responsible for this large increase of cholera deaths in the 3rd quarter of 1877? A question may well arise whether there would have been this increase, if the tanks had been left alone. Who knows that by drying up the tanks, the action of the rain water upon the existing tank water might not have been neutralized, and thus a fresh cause added to the generation of cholera? We make no positive assertion one way or another; we lay no claim to professional knowledge, but, relying upon common sense, may we ask why cholera prevailed less furiously during the rainy months of the last eight years than during the corresponding period of this year? Do these facts support Dr. Payne's assertion, "that wherever cholera has prevailed there has been foul water, and where the water has been removed, cholera has diminished"? Dr. Payne lays great stress upon his operations in the Taltollah Section. He says: "In some places, Taltollah for example, the cleansed area bore a very large proportion to the total, and here the reduction of cholera was most marked. The people of this section passed from 1st May to 28th July, with three cases of the disease in the whole period, and it was not until the rains of July had partly refilled the tanks that sickness re-appeared. Between the last-mentioned date and 1st September there were ten fatal cases, whereof five were traced to foul water. The water was removed during the first week of September, notwithstanding the state of the weather. Between the 1st and 8th September two deaths occurred and the month ended without adding to the number." He adds: "This section furnishes the best possible data for conclusion as to the results of removing foul water, because the open tanks which are the chief sources of poison were all, with one exception, de-watered in the earlier months. One only remained untouched when the rains set in and cholera was reduced to a minimum quantity." We invite the reader to ponder over the two extracts carefully. In the first place, Dr. Payne admits that all the open tanks, with the exception of one, "the chief sources of poison," were de-watered in the Taltollah section, and yet, as his Memorandum for August shews, cholera prevailed much more virulently in that particular section in that month than in any other section of the Town except Jorabagan. Thus we read, in August there were two deaths form cholera in Shampooker, 6 in Coomortooly, 4 in Bustolla, 2 in Sukeas' Street, 15 in Jorabagan, 1 in Jorasanko, 3 in Burrabazar, 2 in Moocheeparah, 4 in Bowbazar, 3 in Puddopooker, 1 in Waterloo Street, 5 in Fenwick Bazar, 3 in Bamun Bustee, 2 in Hastings and 8 in Taltollah. We ask again—what do these facts shew? What has been the practical result of the vast de-watering operations in the Taltollah section?

Dr. Payne is constrained to admit, though not in so many words, that his water theory holds no water. He says: "It has been a distinguishing feature of this recent cholera that it has been distributed in isolated cases throughout the town, two or three instances of threatened outbreaks only having occurred round tanks." So, the tank theory has collapsed. Failing with the tanks, he has turned to the wells, as if the truth, for which he is seeking, does really lie in the well. He now says: "The reports have connected the majority of the deaths with the water of private wells and it seems probable that this will be found generally true of the cholera of the rainy season." Were these wells not in existence during the rainy season of the past eight years when the death-rate of cholera was comparatively low? The fact is, since the introduction of water supply many an owner have filled up wells wherever practicable, and the well-area of the town has been thus reduced. But we do not wish to adduce this fact against the "well" theory of Dr. Payne. What we urge is this, that given the same number of wells during the last eight years as this year, why has there been an abnormal increase of cholera deaths during the rainy season of this year? These contradictory statements of Dr. Payne prove one thing, viz., that having staked his high reputation as a scientist upon a particular theory, he is like the drowning man catching at every straw, but alas! nothing helps him. The goddess of Cholera won't follow the path which Dr. Payne has, with so much devoutness and enthusiasm, laid down for her, and the learned Doctor is consequently lost in confusion and disappointment.

Dr. Payne's logic is really unsurpassable. He first traced the cholera to the tanks, but he now admits that in the recent outbreak only two or three instances "occurred round tanks." He then plunges into the wells, but, as we have shewn above, wells existed before as now, and yet the rate of cholera mortality during the last eight years was never so great during the rains as this year. Dr. Payne now turns to the "uses that are made of the foul water of the tanks and the various channels through which their poison works." In the first place he says, "the water is much more commonly drunk than it is supposed to be." He has not vouchsafed a tittle of evidence on this point. He then goes on: "Bathing and rinsing of the mouth, washing, of food and cooking-vessels, dilution of milk, &c., are deadly in the same manner, if not to so many persons, as drinking the water would be, and recent observation has brought to light other offensive practices, which shew that there are more means of empoisonment by this water than have been, or perhaps even will be, known." Dr. Payne deserves a special vote of thanks of the Municipal Commissioners for making these grand discoveries. Who ever denied that people did bathe in the tanks and wash their mouths, their clothes, their cooking vessels &c. with the water thereof? The practice may not be quite in conformity with sanitary laws, but what can the poor people do when 14 miles of lanes and bye-lanes remain unpiped, and they cannot therefore get filtered water for ablution. As for dilution of milk with foul water, it is certainly a foul practice, and the law has invested the Health-Officer with summary power for its repression. Has he brought up one case before the Police Magistrates by way of an example? But Dr. Payne has not exhausted his catalogue. He continues: "After discharging the water from one small tank, a few puddles were left in the hollows of its bed. A man was seen scooping the slush from one of these puddles and mixing it with the materials of some confection that he was preparing for sale. In another place a rain-shower had left a similar puddle in one of the filthiest of open ditches, and a woman was busy, by the side of it, making fish-patties, with the aid of its contents. That these persons were following common practice there is no reason to doubt, nor that they will continue to do the same so long as the means are with them." To any port in stress of weather. Tanks and wells give no help, the Doctor next turns to the puddles, to confections mixed with the slush of these puddles, to fish-patties—made with the aid of their contents. What next and next? Dr. Payne cannot really be in earnest when he has recourse to these make-shifts for the establishment of his water theory. These puddles are certainly common enough in the whole country, and if cholera originated from them, why the whole Indian continent should have been, long ere this, one vast Golgotha. As for fish-pattie, we really do not understand what the doctor means—if the making of these patties on the side of ditches were a common practice, we should certainly have seen it. We do not certainly defend the puddles, but the question recurs, that if they are responsible for cholera, why did cholera mortality increase so much during the last rainy season than during the corresponding period of the last eight years, when the puddles were equally in existence, and

the evil practices condemned, supposing that they were common, flourished in all their glory. But Dr. Payne has evidently been revelling in his imagination; if he would take to romance-writing he would, we make no doubt, both deserve and command success.

We have neither time nor space to make further comments on our Health Officer's "Last." We will, however, make one more extract:

"There can be no doubt that in the ensuing months the de-watering of tanks will have to be again taken up; and, having regard to the restriction on this work from want of means in May and June, it has been necessary to avoid similar difficulty in the autumn. There is no money and it is clearly not the duty of the Commissioners to provide money for any but exceptional cases. At the same time it will often be necessary to proceed summarily—the issuing of a notice to run a month, when cholera is raging, being absurd. It was determined, therefore, with the Chairman's approval, to issue notices to the proprietors of all open tanks to de-water and fill them; not with the the intention that this should be done at once and indiscriminately throughout the town, but that the Commissioners should, in every case of urgency, be enabled to act promptly at the expense of the proprietor. These notices were issued in the middle of September and, to avoid the alarm which their general issue might create, a memorandum was circulated among the Commissioners, explaining the intention and showing that the procedure would be regulated as it has been hitherto. The only reply to the notices, which has yet been made, is of a very gratifying kind. Many letters have been received containing proposed alternatives, reasonable requests for time, and suggestions that the Corporation do the work at the owner's cost, &c.; but there has been little or no opposition. On the contrary, there is strong evidence that the necessity for getting rid of the tanks as speedily as possible, with due regard to the tenants' wants, has come to be appreciated by proprietors."

This is Dr. Payne's defence of the late indiscriminate issue of notices to proprietors of all open tanks to de-water and fill them up. We have said so much upon this subject and our opinion has been so generally concurred in that we care not to say more. In our last we shewed, that according to the Engineer of the Municipality the filling up of all the tanks in the Town would take 42 years, but the Health-Officer requires the proprietors to fill them up within one month under heavy penalties! Dr. Payne says it is not intended "that this should be done at once and indiscriminately throughout the Town;" if so, why were the notices served so "indiscriminately" without any previous enquiry or report? The Health-Officer adds "the object was that the Commissioners should in every case of urgency, be enabled to act promptly at the expense of the proprietor." But how are the proprietors to know which tank would be condemned and which not, or were they to anticipate the future from the bowels of their own consciousness? Does not the notice, issued under such circumstances, look like a tradesman's trick quite unworthy of a great body like the Municipal Corporation of the Metropolis of the British Empire in India?

We will not touch upon the *halalkor* portion of the Health Officer's Report. It is quite premature and not fit for discussion. For nine months the new *halalkor* system has been introduced, and yet not a scrap of paper has been laid before the Commissioners, shewing the cost of establishment, the number of officers appointed, the arrangements made, the depots opened, and the rules framed under which the night-soil service is to be regulated. No one can now say whether the game is worth the candle, but the Health-Officer is crying triumph before he is out of the wood. We wish it to be distinctly understood that we are not oppossed to the new system for the removal of night-soil, but we do think that the policy of secrecy, which the executive are pursuing on this subject, is wholly inexplicable. In the first place, an iniquitous scale of rates, favoring the rich at the expense of the poor, has been adopted, and a bloated establishment, with very little definite work to do, except the eyeing of the tubs, has been entertained, and before the Commissioners have had any opportunity of considering the scheme, the Health-Officer launches upon a disquisition on the merits of his proteges, whom he has by the bye appointed without the authority of the Commissioners. He deals out damnation to the regular Conservancy Department, which we wonder the Chairman has allowed him to publish, while he proposes that his etcetra establishment should be paid out of night-soil fees, when those fees under the law can be levied only for the particular work of the removal of the night-soil. Well does the *Englishman* say, "legalized trespass is bad enough—legalized robbery is intolerable." We may however add that to pay the night-soil men for etcetra work out of the night-soil fund has not even the colorable sanction of the law.

LATEST NEWS AND NOTES.

WE ARE exceedingly grieved to announce the death of Kumar Grish Chunder Sing, the eldest son of the late Raja Pertap Chunder Sing of the Paikparah Raj Family. He was a fine young man, well-educated, with excellent parts, and a most amiable disposition. He had one frailty, to which he has fallen a victim. Great hopes were entertained of his public spirit, but they are now dashed to the ground. The Paikparah House is one of the first families in Bengal; it owns estates lying in eighteen districts; its benefactions have passed into a proverb; "Lalla Babu" one of the ancestors of the family, of whose devoted piety and princely charity there are noble momuments in the famous shrine of Brindabun, is worshipped to this day as a saint; the last representatives of the family the late Rajas Pertap Chunder Sing and Issur Chunder Sing were greatly distinguished for their public spirit and liberality, they gave half a lac of rupees towards the construction of the Fever Hospital. Kumar Grish Chunder gave good promise at first, but the fatal canker killed the blooming flower in the bud. He died last Saturday afternoon at the age of about 28 years. A sorrowing mother, three brothers a cousin, a luckless young wife, and a large circle of relatives and friends, and millions of tenants deeply mourn his sad loss.

THIS IS the third day of Durga Puja. Our establishment claim their annual holiday, and in accordance with our custom we intimate that the paper will not be issued on Monday next.

THE BEST REFUTATION of the charge that Lord Lytton is opposed to private charity for the relief of the sufferers from the Famine is afforded by his Lordship's munificent contribution of Rs. 10,000 to the Madras Famine Fund. We give below the covering letter of His Excellency's Private Secretary to the Central Relief Committee at Madras:

Government House, Simla, 30th September 1877.

My dear sir,—The Viceroy desires me to write to you in regard to the intimation which he conveyed to you when at Madras, of his desire to subscribe to the General Relief Fund as soon as the objects to which the fund is to be devoted should be specially defined.

His Excellency has now ascertained from the Madras Government, and from your instructions to the Delegates of the Committee, the General purposes on which the Fund will be expended; and although he hopes to learn hereafter that these purposes have been somewhat more minutely defined in communication with the Madras Government, he is satisfied that they have been planned with a careful desire to avoid clashing with those Government organisations, and that they are such as the Government of India can fully approve. His Excellency regrets that there has been some delay in obtaining this information, but he is anxious to lose no further time in adding his name to the subscription list of the Relief Fund, and I am accordingly directed to enclose, with the expression of His Excellency's best wishes for the continued success of your efforts, a draft for ten thousand rupees.

I remain my dear sir, yours faithfully,

O. T. BURNE,

Lt.-Col. and Private Secretary to the Viceroy,

W. DIGBY, Esq, Honorary Secretary, General Famine Relief Fund, Madras.

Lord Lytton's Famine policy, since he has relied on his own generous instincts, has been sound, wise, and statesmanly.

WE ARE requested to direct attention to the advertisement of the Agricultural Department in another column by which a reward of Rs. 50,000 is offered to the inventor of the best machine or process, which will separate the bark and fibre from the stem and the fibre from the bark, of the *Bohmeria nivet* popularly known under the names of Rhea Ramie, and China grass. A smaller reward not exceeding ten thousand rupees will be given to the inventor of the next best machine or process, provided it is adjudged to possess merit and to be capable without difficulty of adaptation to practical use.

WE ARE glad to learn that Mr. Reynolds, who has lately returned from England, and who is justly considered an authority on the Education question, warmly supports the scheme of the Director of Public Instruction for the increase of the salaries of the teachers of Government schools. The papers we hear have been placed before the Lieutenant Governor, and the Director has gone to Darjeeling to hold conference with His Honor on the subject. We hope due provision for the proposed increase will be made in the next Education Budget.

THE INTERNAL working of the Campbell Medical School we hear engages the serious attention of Government. A Committee was appointed in June last to report on the cost of diet in the hospital, and enquiries are still going on. In the meantime Dr. Woodford has made over charge of the post of superintendent to Dr. French. Within the last few days some gross malpractices connected with the diet sheets have been discovered. Dr. French is making necessary enquiries, but as he is a new man we think the Government will do well to associate with him the Deputy Commissioner of Police, with a view to assist him in the investigation.

WE ARE GLAD to learn that the Lieutenant Governor has been pleased to appoint Babu Kanyelal Dey, Rai Bahadur, to officiate for Mr. Woodford for six months as Professor of Chemistry in the Calcutta Medical College and Chemical Examiner to Government. Although this is an acting appointment it is a well-merited compliment to the native medical service, and to the highly meritorious officer, upon whom it is conferred. Babu Kanyelal Dey is the best practical chemist amongst the Indians, and has rendered services to Government, which deserve recognition. About fifteen years ago he was appointed Chemical Professor to the Presidency College, and for about seven years he served as Additional Chemical Examiner to Government without pay. He lately devoted two years in making a full collection of Indian drugs for the Netly Museum. He is often consulted by Government on pharmaceutical questions and nvited to give his opinion. As a member of the Central Committee of the Calcutta Economic Museum he renders valuable service. We need not refer to his contributions to the different European Exhibitions, which have maintained the credit of India in the scientific world. Mr. Eden has done bare justice by recognizing the claims of such a meritorious and distinguished officer to the consideration of Government. This is the first instance of a native, educated in India, who has been appointed to a professorship, even temporarily, in the Calcutta Medical College.

CONTROVERSY among Indian pundits is a familiar, and sometimes by no means a pleasant practice, as it has occasionally led to serious consequences. But it has taken a new turn of late years. It is no longer confined to *viva voce* arguments; the Pundits have taken to pamphleteering. We have before us an English pamphlet entitled, "A few remarks on Pundit Dayananda Sarasvati's Veda Bhasya, by Mahesh Chunder Nayaratna, Officiating Principal, Government Sanscrit College, Calcutta." Both are worthy combatants, and the passages at arms between them cannot but be interesting to the spectator Pundit Dayanunda is a bold innovator upon, while Pundit Mahesh Chunder is a strict and literal interpreter of, the Vedas. We will endeavour to take a future opportunity to notice at length Pundit Mahesh Chunder's criticisms.

THE ENGLISHMAN has evidently caught the contagion of the silly season. Our contemporary has seen it stated that the British Indian Association has deputed an Agent to the

Mofussil to ascertain the opinions of the Zemindars regarding the Public Works Cess Act as affecting the Permanent Settlement with a view to petition the Crown and Parliament on the subject. The particulars about the deputation have not been correctly given, but let that pass. But our contemporary has come to the conclusion that the contemplated agitation is against the Road Cess, and so he remarks: "The *quid pro quo* which the landlords obtained for the road cess is altogether distinct from the *quid pro quo* which the Government undertook to give them for the land revenue. If the Government has the power to make roads, it certainly has the power to levy the cost of making them from those whom it determines to be chiefly benefited by them." But the proposed movement is not against the Road Cess but against the Public Work Cess, the object of which is to tax the land alone for meeting the cost of Railways and Canals, which will not directly benefit the majority of the tax-payers, but will benefit the whole community. We have discussed the subject *ad nauseum*, and will not therefore repeat what we have already written regarding it.

THE SECRETARY OF STATE has determined in consultation with Colonel Hyde, that all future candidates for employment in the Assay Department in India will be required to pass an examination in practical and inorganic chemistry at the Royal College of Chemistry, and to produce from the Royal School of Mines certificates of qualification in metallurgy.

DR. RAJENDRALALA MITRA has nearly finished his survey of the Bhuddhist temple at Bhudh-Gya. He has taken photos of all the important places, drawings and sketches innumerable of carved stones of every kind, a ground plan of the big temple, and a map of the village in which it is situate, facsimiles of several new inscriptions, and a collection of sculptures for the Indian Museum. With these ample materials the learned doctor is sure to bring out a welcome volume on the Hermitage of Sakya Buddha, if his health permits.

THE STUDENTS' FAMINE RELIEF FUND have raised Rs. 2261-13-3; about 25 schools have contributed to the fund. The Honorary Secretary to the Madras Central Relief Committee have acknowledged this contribution in the following handsome terms:

"The Executive Committee, in thankfully acknowledging the draft of Rs. 600 from the students of Bengal and Upper India, wish to record their sense of the kindly thoughtfulness, which prompted the students to exert themselves in the manner in which they have done, and so successfully. One object to which allotments are made (somewhat freely) is providing food for boys and girls attending schools, who otherwise, through high prices, would not receive their ordinary meals. The students, may, therefore, rest assured that every anna of their contribution will be expended in the manner they desire."

WE ARE glad to find that the remark, which we made last week in connection with the Etawa case, that the Magistrate should have contradicted the erroneous statement of the *Indian Tribune*, is borne out by the action which Sir William Muir as Lieutenant Governor of the North Western Provinces took in a similar case in 1872. In that case a vernacular paper of Benares was prosecuted by a Police officer. That paper like the *Tribune* was misinformed, but no opportunity was given to it to correct its statements. The matter came before Sir William Muir, who condemned the prosecution, and issued a general circular in which the case was thus referred to:

"The proper course, then, was first to offer him the opportunity of retractation and to have required him to publish in his paper an account of the result of the investigation and an apology for the misstatements he had been induced to make. After that, if the Editor refused, it would have been open to the Police officer to have proposed a prosecution. Even then, such a step should not have been entered upon without the cognizance and approval of Government."

Again:—

It [the prosecution] is not only as a measure in itself expedient except as the last resort, but further as a measure not required till an opportunity of retractation had been offered; and finally, as a measure that should not have been taken at all without the approval of Government, that His Honor . . . . proceedings against the Editor."

This was the language of an Indian Statesman, whose name is cherished in grateful remembrance in Northern India, and this we do not hesitate to say would be the opinion of all right-minded and honorable men. It passes our understanding to perceive why the Magistrate of Etawa did not at once correct the misstatement of the *Tribune* and prevent the scandal, of which he justly felt aggrieved, from spreading. The *Tribune* as might be expected from a respectable paper has on learning the truth made a full and ample retractation.

ACKNOWLEDGMENTS.

MOFUSSIL SUBSCRIPTIONS	Rs.	As.	P.
Culian Seetaram Esq., Koladgi	13	4	0
B. Krishengar Esq., Chennagiri	20	0	0
Naraid Native General Library	13	4	0
Baboo Kristo Kaliy Mozoomdar, Julchuck	5	0	0
,, Okhoy Coomar Ghose, Dacca	13	4	0
,, Dwarkanath Chuckerbutty, Hooghly	6	10	0
,, Rajendranath Dey, Madras	3	4	0
,, Nilrutton Mookerjee, Oolow	13	4	0
,, Krishna Mohun Bose, Cuttack	26	8	0
,, Jodooputty Mookerjee, Edilpore	13	4	0
,, Mutty Lall Ghose, Hooghly	4	0	0
,, Gopal Chunder Koondoo	13	4	0
,, Shoodhangshoo Bhoosun Roy, Seetamarhi.	13	0	0
,, Behary Lal Mookerjee, Barrielly	3	0	0
,, Shosee Bhoosun Mookerjee, Mug Kullyan.	13	4	0
,, Krishna Mohun Bose, Chittagong	13	4	0
,, Shivanarayan, Oodeypore	1	8	0
,, Chundee Churn Roy, Burisal	13	4	0
,, Chunder Goti Mustoofee, Sooknah	1	0	0

Correspondence

THE SIMLA EXODUS.

TO THE EDITOR OF THE HINDOO PATRIOT.

SIR.—It will not have escaped the notice of the public that in a recent issue of the *Pioneer* (15th September) it has been supported, among other things, that in order to save expenditure the Government should forbear from taking down from Simla to Calcutta almost the whole of the office establishments and a portion of the Council. It is anticipated thereby that the measure if adopted, would result in a saving in the travelling and transit changes, which would otherwise have to be incurred were no such scheme matured. But it would appear that the *Pioneer* was laboring under a serious misconception when such absurd suggestions of the kind were allowed to go out in print. How could it have been calculated that a saving would arise to any appreciable extent, supposing the establishments were left at Simla, is what we cannot really understand. But perhaps the *Pioneer* will not consider it sufficient for his purposes to have made the supposition in abstract, instead of adducing facts and figures corroborative of his statement. No doubt he is busy at this time to collect the necessary instruments and weapons, whereby he thinks he would annihilate the fervent desires of many to come down to Calcutta, serving at the same time the views of some high functionaries of the Government, who have even been trying their utmost to remove the seat of the Government of India from the magnificient town of Calcutta to the sanitarium of Simla, which in thousands of ways, is ill fitted to be the capital of the British Empire in the East. Simla may doubtless serve the purposes of the temporary Viceregal residence, but to turn it to a permanent one, as seems to be the prevalent desire among persons in authority, and would surely come to pass eventually if once the Government were persuaded to remain there throughout a year, or at least to leave a greater portion of their establishments as has been suggested in the *Pioneer* is an idea as absurd in its nature as practically it would prove to be. Even the arrangement to leave the greater portions of the establishments or at least any portions of the same, during the ensuing winter, on the plea of saving of expenditure will be attended with serious inconvenience and will not result in any saving of expenditure, as has been held by the *Pioneer* to compensate the great inconvenience which the arrangement will entail on the public service, not to speak of the serious troubles and annoyances which will be caused to the poor assistants and especially to those who may have taken up their families. Of course to some Eurasian and European assistants, for some reasons of their own, the arrangement might no doubt, be an acceptable one, but to the generality of clerks the idea is no doubt associated with very painful prospects, and indeed the severe winter will not fail to tell upon the healths of many who are quite unaccustomed to its inclemency. But, however, the Government will not perhaps be guided by considerations of the health of their servants, and they will merely consider whether the arrangement would prove financially a success as has been supposed in some quarters.

Let us therefore then turn our attention to the question of expenditure which has been adduced as the chief argument, in support of the measure suggested. In order to do this, we must first of all direct our reader's attention to the actual figures, noted on the margin. In the year 1875-76, the accounts of which we can lay our hands upon, as representing the normal tour charges of His Excellency the Viceroy and his Council the figures standthus:

1. Extra allowances to clerks and servants	£10,111	
2. Travelling allowances	,, 21170	
3. Commissariat camp and supplies	,, 6582	
4. House rent	,, 5949	
5 Railway Post office and Bullock Train	,, 6131	
6. Miscellaneous	,, 16325	
Total	£ 66,269	

It will be observed that the items 2 and 5 are susceptible of saving, if the proposed arrangement receives the sanction of the Government but taking all things together we cannot believe that any saving, worthy of the name, can be calculated upon, as I will endeavour to shew presently. I desire to take up the item no 5 first of all. It is evident that in it are included the hire of the special trains of the Viceroy as well as the railway fares of the Government House servants. A sum of rupees 30 thousand having been spent under this head in the year 1875-76, we can safely adopt that figure as the normal charge on acount of the Railway charges incurred by his Excellency and suit. Now a sum of Rs. 30 thousand out of the total charge of Rs. 60,000 indicated by the item No 5, would therefore seem to be set aside for Bullock Train and Post Office charges or Rs. 15,000 per each trip, so a saving of the amount may be anticipated in this item. Again it must be borne in mind that the charges on account of Post Office, mainly include transit charges on account of Banghy Parcels, by which heaps of current records are sent from and to Calcutta, so long as the offices remain on the hills. If we assume a sum of Rs. 3000 as the normal monthly charge for Banghy Post taking all offices together, we think we cannot be far from the mark. The charge then for the five months of the year 1877-78 for which the establishments are proposed to be left on the hills would amount to Rs. 15,000, a sum just equalled by the amount of saving indicated above. Moreover the charges which are classified under Miscellaneous in item, No. 6 and which no doubt are incidental to the offices being stationed on the hills, will continue to exist. The avarage monthly expenditure on account of Miscellaneous charges, taking the period of the usual Viceregal residence on the hills at seven months, would amount to Rs. 23,000 per month. If we take a lower figure say Rs. 20,000 a month of the monthly average miscellaneous charge debitable to the some account, the amount for the 5 months would reach the enormous figure of a lac of rupees or say 1-6th of the total charges.

We come next to item No. 2 "Travelling allowances" and see what result awaits us there. The total charge on account of travelling allowances judging by the standard of the year 1875-76 amounts to 2 lacs of rupees or a lac of rupees at each trip. In order to find out the saving in this item, it is desirable that some abatment should be made to represent the charge on account of the officers and establishments that may be ordered to accompany His Excellency to the Presidency. At any rate there cannot be any doubt that a fifth part of the total establishments would have to accompany the Viceroy to the Presidency, 4-5ths being left on the hills. Under this assumption we take Rs. 20,000 as the travelling charges of the establishment, including Secretaries and Members of Council which might have to remain in Calcutta so long His Excellency remains here. Accordingly a saving of Rs. 80,000 would seem to be indicated by item No. 2. But when we take into consideration the charge on account of extra allowances to clerks and servants, who remain on the hills and to which they are entitled under the rules, the saving of Rs. 80,000 already noticed, becomes quite an illusion. It would appear that a sum of Rs. 15,000 is the usual monthly expenditure on account of this item. Taking this figure we arrive at a total charge of Rs. 75,000 on account of extra allowances during the five months in question. It may be argued that the charges on account of the travelling allowances and the transit charges of records should be taken at their full figures inasmuch as the expenditure on these accounts will cease when His Excellency comes up again to Simla next year. Granting such to be the case what do we find? We believe the lowest extra allowance admissable to an assistant under the existing rules is Rs 60 per mensem and the highest Rs. 150 every increase of fifty rupees in salaries above Rs. 1000 bringing with it an increased allowances of Rs. 10 per mensem. On the other hand the amount of travelling allowances is fixed at Rs. 165 per trip for each assistant, with the difference between the first and second class Railway fares in cases of assistants receiving Rs. 400 a month or upwards. The number of assistants on pay of Rs 400 or upwards being very limited in Secretariat Establishments we may, we think, adopt for our calculation an average amount of Rs. 170 to represent the travelling allowances of each assistant in each trip. But with regard to extra allowances receivable during the residence at Simla by each assistant it seems rather difficult to strike out an average. On the assumption that the assistants on salaries below Rs. 400 are not so very insignificant in their number as those on that salary or above we may roughly adopt Rs. 80 as the average extra monthly allowances earned by each assistant during his residence on the hills; for to take the mean of the amounts Rs. 60 and 150 or Rs. 105 would seem too excessive. Thus we find that the Government instead of saving any expenditure, would plunge itself into a loss of Rs. 60 in the long run on account of each assistant who may be left on the hills, with the serious inconvenience and injury to the interests of the public service in the bargain. It is very strange to find that when the continuance of the public offices, in Simla, is advocated, no thought is bestowed on the propriety or otherwise of leaving the very same portion of the establishments in Calcutta. With our rather dull understanding we fail to perceive the force of the reasoning, by which the retention of a portion of the establishments on the hills is advocated while, the permanent retention of a similar portion in Calcutta, with the certainty of effecting permanent savings in the tour charges of the Government of India is overlooked.

We have heard it argued in certain quarters that the charges on account of the Post Office, Bullock Train and Telegraphs are merely nominal as they go from one pocket of the Government to another. If the force of this reasoning is admitted, then the argument of effecting savings in the travelling allowances of office establishments must necessarily fall to the ground. A great portion of the charges on account of travelling allowances to assistants, serves to increase the Traffic receipts of Railways by corresponding sums and as such go towards the reduction of the guaranteed interest payable by the Government to the Companies under their respective deeds of Contracts. By keeping the offices on the hills and thereby allowing extra allowances, the Government will merely fill the private purse of its employes obtaining in return a paltry sum by way of postage receipts on home communications of clerks and servants.

Such being the case I would venture to recommend the more feasible plan of leaving at Calcutta a greater portion of office establishments than has hitherto been done, under the charge of Under and Deputy Secretaries, if the Government cannot altogether forego the enjoyments of Simla. This, we are confident, will help to curtail a great portion of the tour charges, which would be simply impossible under any other circumstances and which would throw immense

credit on the Viceroy for a measure of economy which his predecessors have failed to perform.

Government Notifications.

Calcutta Gazette,—*October* 10, 1877.

GENERAL.—*The 28th September* 1877.—Moonshi Abdoor Rohim Khan, Canoongoe, first grade, Rajshahye, is appointed to act as a Sub-Deputy Collector of the Second Grade in the Rajshahye and Cooch Behar Division during the absence, on leave of Baboo Dwarkanath Bose, or until further orders.

The 29th September 1877.—Baboo Dwarkanath Bose, Sub-Deputy Collector, Bogra, is allowed leave on private affairs for three months, under Section 5, Supplement F of the Civil Leave Code.

The 1st October 1877.—Baboo Nund Kishore Dass, Deputy Magistrate and Deputy Collector, Sixth grade, is posted to Cuttack.

Moulvi Mofizuddin, Deputy Magistrate and Deputy Collector, Backergunge, is transferred to Pooree.

The 5th October 1877.—Mr. T. A. Donough, Deputy Magistrate and Deputy Collector, in charge of Jamalpore division of the Mymensingh district, having resumed charge of his duties on the 19th ultimo, the unexpired portion of the leave granted to him under orders of the 7th June last is cancelled.

Mr. P. D. Dicknes c. s. is appointed to be a member of the Central Examination Committee.

Mr. J. G. Price, Officiating Settlement Officer, Midnapore, is allowed privilege leave till the 13th November 1877, under the rules in Chapter VII of the Civil Leave Code, in extension of the leave granted to him under orders of the 3rd August 1877.

Baboo Gopal Chunder Mookerjee, Sub-Deputy Collector-Natore, in Rajshahye, is appointed to act as a Deputy Magistrate and Deputy Collector during the absence, on duty, of Baboo Tarun Chunder Sircar, or until further orders. Baboo Gopal Chunder Mookerjee is posted to Pubna.

Baboo Oma Churn Laha is appointed to act as a Sub-Deputy Collector of the First GradeBaboo at Nattore, in Rajshahye, during the absence, on duty, of Gopal Chunder Mookerjee, or until futher orders.

Moulvi Ameeruddin Ahmed, Deputy Magistrate and Deputy Collector, Pubna, is transferred to Julpigoree.

Baboo Shamapudo Chowdry, Officiating Deputy Magistrate and Deputy Collector, Dinagepore, is allowed leave for three months, under the rules in Chapter VII of the Civil Leave Code.

POLICE.—*The 27th September* 1877.—Mr. E. St. Kaye, Officiating Assistant Superintendent of Police, Jessore, is transferred to Monghyr.

The following gentlemen are appointed to officiate temporarily as Assistant Superintendents of Police, and are posted to the districts mentioned opposite their respective names :—

Mr. Stanley Wintle, Burdwan
" H. S. Schurr 24-Pergunnahs.

Baboo Denobundhoo Sen Inspector of Police, First Grade, is appointed to officiate temporarily as an Assistant Superintendent of Police, and is posted to Jessore.

The 29th September 1877.—Baboo Probhat Chunder Chaterjee, Inspector of Police, Midnapore, is appointed to act temporarily as an Assistant Superintendent of Police, and is posted to Mymensingh.

The 2nd October 1877. Baboo Tarun Chunder Sirkar Officiating Deputy Magistrate and Deputy Collector Julpigoree, is appointed to act temporarily as an Assistant Superintendent of Police, and is posted to the district of Nuddea.

Inspector Nepal Chandra Sen, of the Hazareebagh district, is promoted from the Third to the Second Grade of Inspectors vice Inspector Ram Renoo Ghose, removed.

REGISTRATION.— *The 27th September* 1877.—Baboo Gossain Dass Dutt, Officiating Deputy Magistrate and Deputy Collector, is also appointed to be Sub-Registrar of Bogra, *vice* Mr. H. Ratray, on special duty at Madras.

The 6th October 1877.—Baboo Nobin Chunder Mitter, Deputy Magistrate and Deputy Collector, Sarun, is vested with the powers of a Magistrate of the Second Class.

The 8th October 1877.—Baboo Jogendro Chundra Mullick B.L., Extra Moonsif, Satkhira, on the 24-Pergunnahs, is appointed to officiate as Moonsif of Seebgunge, in the district of Dinagepore, during the absence, on leave, of Baboo Radha Churn Roy, or until further orders, on the re-opening of the Civil Courts after the ensuing Dusserah Vacation.

Advertisements.

NOTIFICATION.

Wanted a District Engineer in the Bogra Road Cess Department on a salary of Rs. 400 a month of rising to Rs. 500 by annual increments Rs. 50 inclusive of travelling allowance. Only two carts will be allowed for carrying tent &c., when on inspection duty in the Mofussil.

Applications will be received by the undersigned on or before 24th current.

F. WYAN.
Chairman.

NOTICE.

Sealed Tenders will be received at this office up to 3 o' clock P. M. of Saturday the 27th instant for the Lighting of the Sub-division of Serampore—from Chatira to Kannagur,—from the 1st April to the 30th September 1878, with American Kerosene Oil of the first quality.

2. The lamps in use are of No. 2 size, and must be kept burning as bright as possible—the oil, wick and labor being supplied by the contractor—from dusk till dawn on every night except those on which there is sufficient moonlight, to wit, the tenth to the seventeenth day of the Moon.

3. The Tender should state the rate per lamp per month, and the party whose tender is accepted must deposit Government Paper or Currency Notes for Rupees Five hundred by way of security for the due performance of his contract.

4. The Municipality does not bind itself to accept the lowest or any tender.

Serampore Municipality } A. H. HAGGARD.
The 1st October 1877. } *Chairman.*

JODU NATH MOOKERJEE, L.M.S.,

Author of the well-known "Dhatri Shikha" (Guide to Dhaees or Native Midwives).

Who during a period of twelve years has made Midwifery and Diseases of Women and of Children his special study.

HAS LATELY REMOVED TO

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Fee—Rs. 4 per visit.

ADVERTISEMENT.

There are twenty four vacancies for European, Eurasian and Native lads in the Dehree Training School for Mechanics. Applications from candidates for admission will be received up to the 10th November. None need apply who are below 15 or over 17 years of age.

Forms and other information may be obtained at the Office of the Chief Engineer for Irrigation, 12 Writers Buildings, Calcutta.

FOR SALE.

FOR THE POOJAH'S.

Illumination lamps of assorted colors.

পূজার জন্য নানাবিধ রঙের রোসনাই দিবার লাঠন বিক্রি আছে।

ATKINSON BROTHER S
14, CHOWRINGHEE ROAD.

No. 45.

GOVERNMENT OF INDIA.

DEPARTMENT OF REVENUE, AGRICULTURE AND COMMERCE.

FIBRES AND SILK.

Dated Simla, 31st August, 1877.

NOTIFICATION.

In 1871 the Government of India offered a prize of £ 5,000 to the inventor of the best machine or process for the preparation of the fibre of the *Bohmeria nivea* (popularly known under the names of Rheea, Ramie, and China grass), and the terms on which machines would be admitted to competition were widely notified in India in Europe, and in America. Many persons declared their intention to compete but ultimately only one machine was actually brought to the place of trial. The machine having been carefully tested at Saharanpur in the autumn of 1872 was found imperfect in some important respects, and the inventor was adjudged not entitled to the full reward. He was, however, presented with £ 1,500 in consideration of the partial measure of success he had attained after great perseverance.

2. This machine has not since been adapted by the inventor to practical use, and no improved process of preparing the fibre of the rheea has been yet discovered by other persons. Meanwhile the demand for rheea continues and the conditions which induced the Government of India in 1871 to offer a prize remain substantially unchanged.

3. His Honour the President in Council therefore considers that it is desirable to renew the offer, and it is accordingly hereby notified that a reward of fifty thousand Rupees will be paid to the inventor of the best machine or process which will separate the bark and fibre from the stem, and the fibre from the bark, of the *Bohmeria nivea*.

4. A smaller reward not exceeding ten thousand Rupees will be given to the inventor of the next best machine or process, provided it is adjudged to possess merit and to be capable without difficulty of adaptation to practical use.

5. What is required is a machine or process capable of producing, by animal, water, or steam power, a ton of a dressed fibre of a quality which shall average in value not less than £ 45 per ton in the English market, at a total cost including all processes of preparation and all needful allowance for wear and tear, of not more than £ 15 per ton, laid down at any port of shipment in India and £ 30 in England, after payment of all the charges usual in trade before goods reach the hands of the manufacturer. The processes of preparation are to be understood to include all the operations required subsequent to the cutting of the stems from the plants in the field, until the fibre is in a condition fit to be packed for conveyance to the market.

6. The machinery employed must be simple, strong, durable, and inexpensive, and should be suited for erection in the plantations where the rheea is grown. It must be adapted for treatment of the fresh stems as cut from the plant. The treatment of dried stems offers certain difficulties and the fibre prepared from them must moreover always be much more costly than the fibre produced from green stems. Except during the hot dry weather preceding the rains in Upper India (where rheea grows best), it is very difficult so to dry the stems that no fermentation or mildew shall occur. But during this season the stems are comparatively short and the crop poor and stunted, unless it is artificially irrigated, and such irrigation greatly increases the cost of cultivation. In the rainy season the plant is in fine condition, but at this season it is almost impossible to dry the stems in quantity without injuring the fibre unless recourse is had to artificial means of desiccation, which greatly increase the cost of the material. It is therefore obvious that the attention of inventors should be given to the discovery of a process for the treatment of the green stems.

7. The trials will be held at Saharanpur in the North-Western Provinces, in the months of August and September 1879. Machines entered for competition should be placed *in situ* and be ready for work not later than the 15th August, the competition commencing on the next day. The judges will be appointed by the Government, and they will watch the whole of the trials. But the machines shall be worked and adjusted by the competitors themselves, and no person shall touch a machine without the consent of the inventor.

8 The Government of India will provide proper shelter and accommodation at Saharanpur for all the competing machines as well as the motive power required. It will also pay for the transport from the sea-coast to Saharanpur of all machines up to the limit of one ton each, the freight on any excess weight to be defrayed by the owners. The present rate of freight by rail from Calcutta to Saharanpur is Rs. 310 per maund or Rs. 98-11 per ton and from Bombay to Shaharanpur Rs. 4-1 per maund or Rs. 110-9 per ton. A free second class ticket to Saharanpur will also be given to any person in charge of a machine.

9. The owner or owners of the successful machine or machines shall not be entitled to receive the reward offered except on the following conditions, *viz.*—

(1)—That complete technical description of the machine, illustrated by plans drawn to scale, shall be prepared and published (Government paying the cost) for the information of the public.

(2)—That after the expiry of three years from the date on which the award is made, the public shall have the right of manufacturing similar machines, on payment to the owner of a royalty of 10 per cent. on the cost of each machine as manufactured.

10 All persons desiring to compete under the terms and on the conditions specified above are requested to make known their intention not later than the 31st December 1878, giving the following particulars :—

1. Name in full and residence.
2. Profession or occupation.
3. Number of different kinds of machines entered for competition,
4. Brief description of each machine.

Intending competitors will at the same time declare themselves bound (under penalty of disqualification of the competing machines and forfeiture of all claim to the Government reward) to conform to all rules which may be prescribed by Government or by the judges appointed by Government in connection with the conduct of the trials.

All notices of intention to compete and applications for information should be addressed to the Secretary to the Government of India, Department of Revenue, Agriculture and Commerce, Calcutta.

11. A limited quantity of rheea will be grown in the Botanic Gardens, Calcutta, and persons desirous of testing their machines before entering them for public competition may obtain green stems in small quantites from the Superintendent of the gardens, through this Department.

G. H. M. BATTEN,
Offg. Secretary to the Govt. of India.

NOTICE.

Messrs Mackenzie Lyall & Co will sell by public auction at 1 P. M. on Thursday the 1st day of November 1877 at the Exchange Commercial sale rooms under instructions from the Trustees of the Estate of Baboo Nolit Mohun Dass ,the following properties. The sale will be held with the consent of the Mortgagee who will join in the sale. For abstracts of Title and conditions of sale apply to the office of the undersigned, at No. 5 Hastings' Street, Calcutta.

(Sd.) GANESH CHUNDER CHUNDER,
Attorney for the Trustees.

NO 43 COPPALLYTOLLAH LANE
Lot No 1

All that lower-roomed brick built Mussuage or dwelling house together with the piece or parcel of land thereunto belonging and on part whereof the same is erected and built containing by estimation 9 cottas more or less situate lying and being at and numbered 43 Coppallytolah Lane in the Town of Calcutta and butted and bounded in manner following that is to say on the North and East by the estate of the late Shumbhoo Chundro Dass deceased on the South by the Coppallytollah Lane and on the West by the house of Surroop Chundro Ghose.

NO 11 COPPALLYTOLLAH LANE
Lot No 2

All that lower-roomed brick built house together with the piece or parcel of land thereunto belonging and on part whereof the same is erected and built containing by estimation 3 Cottahs more or less situate lying and being at and numbered 11 Coppallytollah Lane in the said Town of Calcutta and butted and bounded on the North by the house of Bany Madhub and Bhola Nauth Dey on the South by the house of Gooroodass Budden on the East by the tenanted house and land of Sumbhoo Nauth Doss and on the West by the Coppallytollah Lane.

NO 13 COPPALLYTOLLAH LANE
Lot No 3

All that upper roomed brick built messuage or dwelling house together with the piece or parcel of land thereunto belonging and on part whereof the same is erected and built containing by estimation 2 Cottahs more or less situate lying and being at and numbered 13 Coppallytollah Lane in the said Town of Calcutta and butted and bounded on the North and East by Coppallytolah Lane on the South by the land of Nilmoney Hazra and on the West by the house late or now of Bibee Cathlarina.

NO 34 SHIBTOLLAH LANE
Lot No 4

All that upper-roomed brick built messuage or dwelling house together with the piece or parcel of land or ground thereunto belonging and on part whereof the same is erected and built containing by estimation 8½ Cottahs more or less situate lying and being at and numbered 34 Shibtollah Lane in the said Town of Calcutta and butted and bounded on the North by a house now or late belonging to one Khetter Chunder Paulit on the South by the said Shibtollah Lane on the East by the land formerly belonging to Mr. Saviel now or late of Mr. D. Costa and on the West by the land now or late of Huzooreamull.

NO 11 KINDERDINES LANE
Lot No 5

All that upper-roomed brick built mesurage or dwelling house together with the pieceor parcel of land there unto belonging and on part whereof the same is erected and built containing by estimation four cottas more or less situate lying and being at and numbered 11 Kenderdine's Lane in the said Town of Calcutta and butted and bounded on the North by the property, of Hurry Dass Dutt deceased on the South by the house of John Athanas deceased on the East by the said Kinderdines Lane and on the West by *partly the house of Mr. Athanas and partly by the house of Nolit Mohun Dass.*

No 4 GOORIAMAH'S LANE
Lot No 6

All that lower-roomed brick built messuage or dwelling house together with the piece or parcel of land thereunto belonging and on part whereof the same is erected and built containing by estimation 6 cottahs more or less situate lying and being at and numbered 4 Gooriamahs Lane in the said Town of Calcutta and butted and bounded on the North by the house of Nolit Mohun Dass on the South by the house now or late of Mr. Defholts on the East by the tenanted house of Khetter Mohun Dass and on the West by a piece of land of Mr. Defholts and partly by a public lane.

No 1 and 112 KHOYROO METHERS LANE
Lot No 7

All that lower-roomed brick built messuage or dwelling house together. with the piece or parcel of land thereunto belonging and on part whereof the same is erected and built containing by estimation 2 Cottahs 13 Chittaks 9 Gundahs more or less situate lying and being at and numbered 1 and 12 Khoyroo Methers Lane in the said Town of Calcutta and butted and bounded on the North by the Coppally tollah Lane on the South by the land of Nety Charn Mullick on the East by the said Khoyroo Methers Lane and on the West by the house of Mr. Anson.

NO 49 DHURMOTOLLAH STREET
Lot No 8

All that partly upper-roomed and lower-roomed brick built messuage or dwelling house together with the piece or parcel of land thereunto belonging and on part whereof the same is erected and built containing by estimation seven and half cottas more or less situate lying and being at and numbered 49 Dhurmotollah Street in the said Town of Calcutta and butted and bounded on the North by the said Dhurmotollah Street on the South by a land formerly the property of Moonshee Yassim on the East by a slip of land bordering on the Wellessly Street and on the West by a house formerly the property of Mr. Barness.

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26	30 inch Beams, no stands.
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AGATE SCALES.

	10	12	14	16	18	20	24 inch Beams
No. 924	31	39	..	...	..	...	... each.
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Fine Gold Standard Scales and best Boxend Beams No. 877

WITH WEIGHTS COMPLETE ON MAHOGANY BOXES.

To weigh	20	30	50	100	150	200	250 tolas down.
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Flat Brass weights for weighing silver.

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250	500	1,000 Tolas.
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No. 360	16 oz	40 Totals	Rs.	18 each.
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	4 oz	8	,, ,,	20 ,,
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	16 oz	20	,, ,,	32 ,,
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Jockey Balances, Tripod and N. 2 Chair Rs. 165.

Weighing Chairs with improved Circular, Balance and Frames to weigh 24 stone, and lbs, 336 × ¼ .... Rs. 175

Ten per cent. discount off the above prices for Cash.

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THE undersigned is now in a position to supply the public at a very moderate price, with the very excellent and superior grafts and seedlings of all varieties of Fruit Trees, cultivated in the famous garden of the late Nawab Khyroollah Khan at Russapaglah. He who will take the trouble to come and see the Great Russapaglah Nursery will no doubt be satisfied with the genuineness healthiness and cheapness of the plants.

It is necessary to caution the public that no plant is genuine unless accompanied by a printed cash-memo signed by the Proprietor.

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Per Revd. I. P. Ashton.

Bhowanipore Institution, 5th instant	...	12	9 9
Revd. W. Milne 2nd month	...	10	0 0
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Native Christian congregation, Almorah Debki Beebee	...	100	0 0
N. Ch. Working Party	...	40	0 0
Pundit Tulsi Ram	...	4	0 0
Sir H. Ramsay	...	500	0 0
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Revd. J. H. Budden	...	50	0 0
		800	0 0
Less remitted on 14th ultimo.		500	0 0
		300	0 0
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Native Church, Bonhoogly	...	2	0 0
Amherest Street School	...	10	0 0
Native Church, Krishnaghur..		12	8 0
K. C. Peters Esq. 2nd month.		10	0 0
		68	8 0
Small sums	...	4	6 0
Babu Panchanan Biswas	...	5	0 0
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		520	8 3
Raneegunge Relief Committee, 2nd subscription	...	1,000	0 0
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Calcutta 10th October 1877.

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NOTIFICATION.

Sealed Schedule tenders for the execution of the undermentioned works in the Tipperah District will be received by the undersigned up to noon of Thursday, the 1st November 1877, when they will be opened in the presence of such parties tendering as may be present on the occasion.—

Each tender must be accompanied by the right halves of currency notes to the value of Rs 200 as earnest money. Tenders must be on the printed forms generally used in the Public Works Department, which can be had in any Executive Engineer's Office in Bengal and also in this office on payment of Rupee 1 for each copy.

For further particulars apply to the District Engineer of Tipperah. The undersigned does not bind himself to accept the lowest or any tender.

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Tipperah District Road Cess Office.
28th September 1877.

N. S ALEXANDER,
Chairman District Road Cess Committee, Tipperah.

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